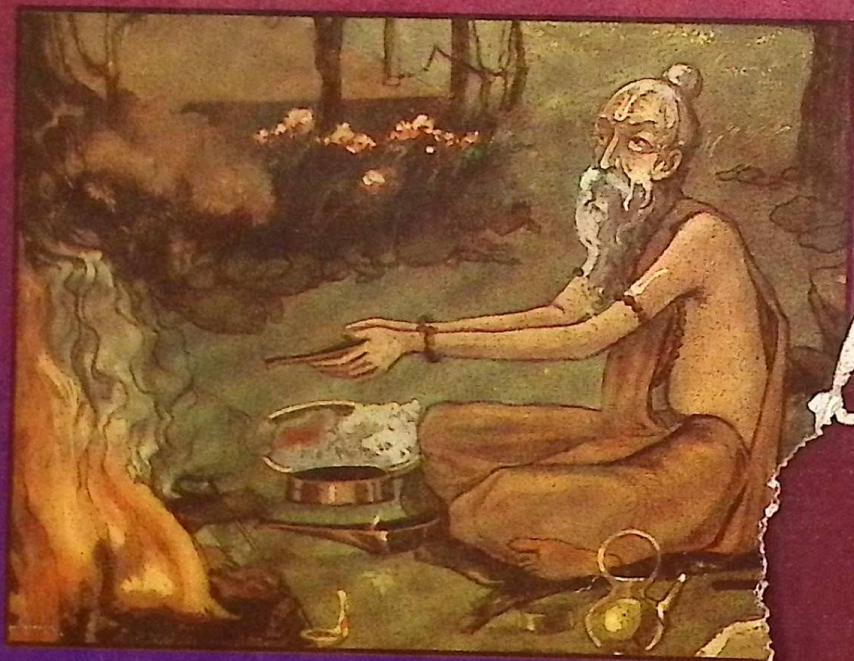


SILVER JUBILEE PUBLICATION SERIES - 3

CARAKASAMHITĀ

A SAMPLE SURVEY



RAM KARAN SHARMA



RASHTRIYA SANSKRIT SANSTHAN

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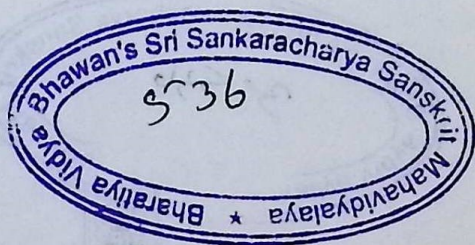


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RAM KARAN SHARMA



RASHTRIYA SANSKRIT SANSTHAN
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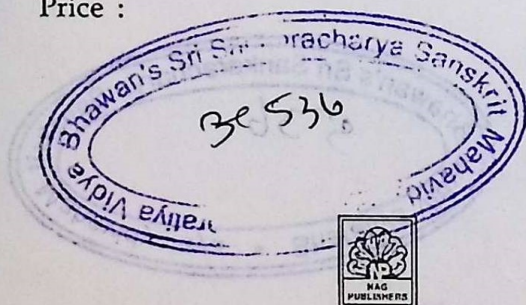
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To
the late Prof. V.K.R.V. RAO,
Founder Chairman,
Rashtriya Sanskrit Sansthan.

"Kindly stay on."

— Ram Karan Sharma

To

The late Prof. V.K.R.V. RAO

Founder Chairman

Rashtriya Sanskrit Sansthan

"Kindly stay on"

- Ram Kanan Sharma

FOREWORD

I have great pleasure to present this volume of Silver Jubilee Publication Series of the Rashtriya Sanskrit Sansthan to our esteemed readers. The Volume varily represents the goodwill and cooperation, the Sansthan has all along been receiving from the distinguished scholars all over the country.

The Sansthan was established in October, 1970 as an autonomous apex body under the Ministry of Human Resource Development, Govt. of India with a view to promoting, preserving and propagating Sanskrit learning in all its aspects, with special reference to the indepth shastraic learning. Apart from conducting the regular courses of studies at the various constituent Vidyapeethas, it has been bringing out invaluable publications representing dissemination of knowledge contained in the Shastras.

Thanks to the continued help, encouragement and support from the Ministry of Human Resource Development, Govt. of India that the Sansthan has grown by leaps and bounds and has been able to render its services to promotion of Sanskrit learning at national and international levels and is now completing its 25th year. It is quite in the fitness of things that the General Body of the Sansthan decided to bring out 25 scholarly monographs in commomeration of the Silver Jubilee year of the Sansthan.

The present volume, as its very title suggests, is a brief overview of the Caraka Samhita, the oldest

available text of Ayurveda. The volume speaks for itself. The learned author happens to be the founder Director of the Sansthan and has been awarded the Certificate of Honour by the Hon'ble President of India for his deep scholarship in Sanskrit. He is presently the President of the International Association for Sanskrit Studies. As he has rightly mentioned in his preface, Ayurveda constitutes an integral part of Sanskrit tradition. There is a need to create awareness about Ayurveda among scholars in general and Sanskritists in particular. It is hoped that this volume will go a long way towards creating such an awareness and also familiarizing the general readers with some of the fundamental principles of Ayurveda relating to Dietetics and other healthy regimens. The Sansthan is already grateful to Dr. R.K. Sharma for his pioneering services from its very inception. I have no words to express the deep sense of gratitude for all his invaluable services, specially with regard to the Silver Jubilee Celebrations of the Sansthan.

I shall be failing in my duties, if I do not mention the services rendered by my colleagues at the various levels, specially Dr. Savita Pathak and Dr. R. Devanathan who have been working day and night for planning and organising the various programmes connected with the Silver Jubilee Celebrations, particularly the publications of the Silver Jubilee series. M/s Nag Publishers deserve our thanks for bringing out this monograph on time at a very short notice.

Dt. 15.10.1995

K.K. MISHRA

Director
Rashtriya Sanskrit Sansthan,
New Delhi.

Preface

I have great pleasure in presenting this humble sample survey of the Caraka Saṃhitā, the oldest ancient Indian record on Āyurveda (the Science of Life) available with us, to our esteemed readers.

To my mind, Sanskrit and Āyurveda go together. Of late, a wide gap has developed between the two. It is high time that efforts are made to remove the gap in the interest of our great Holistic philosophy contained in the great Vedic Tradition. This humble presentation represents such an attempt in that direction.

I have tried my best to be faithful to the original text so that general readers, not acquainted with the Āyurvedic tradition, may have a first hand account of some of the basic Āyurvedic concepts. It is with this end in view that relevant chapters on Dietetics, Non-Suppression of natural urges and Healthy Regimens are also reproduced at Appendix I.

A fraction of this sample survey was presented by me at a Seminar meeting of the Department of South Asian Studies, University of Chicago in 1989. The same has been further elaborated.

I am grateful to the authorities of the Rastriya Sanskrit Sansthan for the inclusion of this work under their Silver Jubilee Monograph Series.

Heartiest congratulations to all my colleagues of the Sansthan on their successful completion of the twenty five glorious years of meritorious services !

R.K. Sharma

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R.K. Sharma

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CHAPTER 1

BRAHMĀ TO AGNIVEŚA

The very text of the¹ '*Caraka Saṃhitā* (C S) describes the line of transmission of its contents. Accordingly Brahmā was the first propounder of Āyurveda (the Science of life) consisting of the three major branches (Skandhas), viz. Hetu (etiology), Liṅga (Symptomatology) and Auśadha (therapeutics) dealing with the maintenance of positive health as well as eradication of diseases. Dakṣa Prajāpati was the first to receive this Science from Brahmā. Then followed the Aśvins and Indra respectively. Bharadvāja," the ascetic of eminence" is considered to be the first on this planet to have received this Science from Indra direct. (According to Suśruta, Dhanvantari was the first recipient of this Science from Indra). Punarvasu Ātreya was the first and foremost of the sages who received this Science from Bhardvāja. He duly transmitted this Science to the six disciples, viz. Agniveśa, Bhela, Jatūkarna, Parāsara, Hārīta, and Kṣārapāṇi. The text very clearly states that² Agniveśa being the most talented disciple of Ātreya Punarvasu was the first to present this work (for the benefit of mankind), in this form.

-
1. Agniveśa's Carakasamhitā (Text with English translation & Critical exposition based on Cakrapāṇi Datta's Āyurveda Dīpikā) By Ram Karan Sharma and Vaidya Bhagwan Dash, Vol.I (Sūtrasthāna), Vol.II, Vol.III Varanasi, 1976; 1979; 1988; Sūtrasthāna 1.4.-5
 2. id. 30-32.

So according to the text itself Ātruya Purarvasu is its original propounder and Agniveśa, the former's direct disciple, its disseminator.

Caraka

The colophon at the end of each Section/chapter also mentions the text as composed or compiled by Agniveśa (Agniveśakṛte). But it also adds that the text is as it was redacted by Caraka (Carakapratīṣaṃskṛte). Then again the text itself suggests that Seventeen chapters of Section 6 (Cikitsāsthāna) as well as Sections 7 and 8 (Kalpa and Siddhi Sthānas) were not available in Agniveśa's work as redacted by Cakraka (nā 'sādyante' gniveśasya tantre carakasamskṛte 6. XXX.289-290) and so they were being restored by Dṛḍhabala.

Dṛḍhabala

The colophons of the Sections/chapters concerned read as follows:

"Ity agniveśakṛte tantre caraka - pratīṣaṃskṛte 'prāpte dṛḍhabalapūrite...."

So according to the text itself the authorship of this magnum opus on ancient Indian Science of life (Āyurveda) is shared by the following as follows:

- (i) Ātreya Punarvasu - the original propounder
- (ii) Agniveśa - the disseminator
- (iii) Caraka - the redactor and
- (iv) Dṛḍhabala - the restorer.

The Title

The title of the work, however, goes by the name of its redactor, viz. *Caraka Saṃhita* (collected or brought together by Caraka).

Pāṇini On Caraka

While enumerating the nominal derivatives, Pāṇini mentions three major types of authorship, viz. (I) authorship through oral transmission (*tena proktam* 4.III.101) (II) Original authorship without receiving any instructions from a teacher (*upajñāte* id. 115; cf. *Kāśikā*: “*vinā upadeśena jñātam upajñātam, svayam abhisambaddham ity arthaḥ. pāṇinīnā upajñātam pāṇinīyam akālakaṃ vyākaraṇam*”) and (III) ordinary authorship of a book or compilation or composition (*kṛte granthe* id.116). What is significant in the present context is the fact that Pāṇini specifically mentions ‘*Cakraka*’ in the context of the authorship of the first category, viz. the tradition of oral transmission (*kaṭha-carakāl* luk 4.III.107). (cf. id. 5.I.11 also (*māṇava-carakābhyāṃ khañ*). According to the *Kāśikāvṛtti* of Vāmana - Jayāditya again, Pāṇini also includes Caraka in the same context of the authorship of oral tradition, naming him as *Vaiśampāyana* in the *Sūtra* ‘*Kalāpivaiśampā-yanāntevāsibhyas*’ ca 4.III.104’ (cf. *Kāśikā* thereon, “*Caraka iti vaiśampāyanasyā’ khyā, tatsambandhena sarve tadantevāsinas’ carakā ity ucyante*”).

Agniveśa

Agniveśa also finds a place in the Pāṇinian *Gaṇapāṭha* (*gargādibhyo yañ* 4.I.105) in the context

of geneological nominal word formations. Two other disciples of Ātreya Punarvasu, viz. Parāśara and Jatūkarna are also mentioned there in the same context.

Kṛṣṇa (Ātreya)

(The term 'Kṛṣṇa' occurring there in the same context could also be suggestive of Ātreya Punarvasu (also known as Kṛṣṇa Ātreya) having been known to Pāṇini. But it is perhaps too difficult to arrive at this conclusion on the basis of one single evidence (that too not a very clear evidence like this.)

Oral transmission Pre-Pāṇinian

We may thus assume a pre-Pāṇinian date (i.e. earlier than 400 B.C) for the continued tradition of the oral transmission of the *Carakasamhitā*.

Caraka and Patañjali

It is not improbable that Patañjali the great commentator on Pāṇini (200 B.C.) also belonged to the peripatetic school of oral transmission of Caraka. This would be quite in conformity with the Indian Āyurvedic tradition (cf. Cakrapāṇi in his benedictory verses on his commentary *Āyurvedadīpikā* as well as a 14th century Āyurvedic treatise *Bhāvaprakāśa*) which considers both as an incarnation of serpent god (śeṣa) "who dispelled the defects pertaining to the mind, speech and body by means of his expositions". Much can, however, be said for and against this view identifying (i) Patañjali, the author of the *Mahābhāṣya* on Pāṇini, (ii) Patañjali, the author of the *Yogasūtras* and (iii)

Caraka, the (Oral disseminator and) redactor of the *caraka saṃhitā* - as one and the same person.

Basham's views about the extant Text

We may summarize our discussions on the authorship and date of the *Carakasamhitā* by quoting from A.L. Basham's 'The practice of Medicine in Ancient and Medieval India (Asian Medical Systems: A comparative study, ed. Charles Leslie 1976):

"The Science of Medicine became known as *Āyurveda*, "the science of (living to a ripe) age". The term is significant from the semantic point of view, since its first component (*Āyur*) implies that the ancient Indian doctor was concerned not only with curing disease but also with promoting positive health and longevity, while the second (*Veda*) has religious overtones, being the term used for the most sacred texts of Hinduism. The seventh century Chinese traveller Hiouen Tshang mistakenly believed that *Āyurveda* was one of the four Vedas (Beal 1957:136). *Āyurveda* was, in fact, lined with sacred lore as an *Upāṅga* or secondary science associated with the *Atharvaveda* (Su.i.i.6). It was traditionally divided into eight branches, which, in Caraka's classification may be paraphrased as: (1) general principles of medicine (*Sūtrasthāna*), (2) Pathology (*nidānasthāna*), (3) diagnosis (*vimānasthāna*), (4) Physiology and anatomy (*śārīrasthāna*), (5) prognosis (*indriyasthāna*), (6) therapeutics (*cikitsā sthāna*), (7) pharmaceuticals (*kalpasthāna*) and (8) means of assuring success in treatment (*siddhisthāna*). Several later medical texts are divided into eight sections according to this

scheme, but others include sections on surgery and other topics.

"The dating of the existing texts is vague. According to a tradition preserved by Chinese sources (Jolly 1901:11), Caraka, the author of the earliest surviving Sanskrit medical manual, was contemporary with the Kusana king Kaniṣka, who ruled at the end of the first century A.D. or in the first half of the second century. An early Arabic medical compendium, Abul Hasan Ali bin Rabbani Tabari's *Firdaus al-Hikmat*, compiled in A.D. 856, mentions the texts of *Caraka*, *Suśruta*, *Mādhava*, and *Vāgbhaṭa* (Askari 1957:8). Thus the four chief classical medical texts were in circulation and were known beyond India by the ninth century. A medical manuscript in fourth century characters discovered in Chinese Turkestan in 1890, known as the Bower manuscript, indicates that the science was well developed at the time of its composition (Zimmer 1948:51). Internal and other evidence suggests that of the four texts mentioned by Tabari, Caraka is the oldest, and the chronological order of the others may be Suśruta, Vāgbhaṭa, Mādhava. Indian medicine thus reached its classical form in the early centuries of the Christian era, the period crowned by the dynasty of the imperial Guptas, when the level of Indian culture was at its highest." pp.20-21.

Conclusion

Thus a pre-Pāṇinian date of the continued tradition of oral transmission of the text and the first century A.D. (not later than) for its availability more or less in the present form may perhaps be assumed according to the internal and external evidence available with us.

CHAPTER II

CREDIBILITY OF THE TEXT

While commenting on the very introductory passage, (iti ha smā 'ha bhagavān ātreyaḥ, sūtra.1.2)" Thus said Lord Ātreya, Cakrapāṇi challenges the very credentials of Agniveśa:

"How could it be possible for Agniveśa to expound the science of life ? The Science of life could be fully explained by the one who possesses the knowledge of all the specific qualities of all the medicines etc. But can one have direct perception of all the specific qualities of all the categories of the Universe ? One cannot. Such qualities are beyond the scope of perception. Nor one can ascertain the nature of everything by permutation and combination. E.G. honey by itself is tonic but if heated and if mixed with ghee of equal quantity, it causes death; it is beneficial to people of Kapha constitution and harmful to those of Vāta constitution; agreeable to natural constitution of marshy land and not so to that of deserts (arid land); it is prescribed for the winter and prohibited for summer; it is beneficial to children and young people; harmful to the old; if taken in small quantity, it has good effects but it is harmful if taken excessively; if not properly digested in the stomach and intestine, it leads to harmful consequences as it goes against the line of treatment; if taken with Kākamācī (salanum indicum Linn.) and ripe fruit of nikuca (Aitocar pus lakoocha Roxb.), it causes death or affects the strength, complexion, energy and lustre (of an individual); thus its effects are

numerous according to its various combinations. So, when one cannot ascertain the specific nature of one single item like honey, then how can one determine all the specific qualities of all the categories of medicaments and how can the exposition by the one who is himself ignorant (of all these specific qualities of all the categories of medicines) be dependable ?”

So, according to Cakrapāṇi, Agniveśa makes it very clear in the very beginning that he is just reproducing what he obtained from his preceptor, Lord Punarvasu Ātreya who represented the divine tradition of transmission of Āyurvedic principles. This is quite in conformity of the tradition of Vedic transmission of knowledge from the “Divine Breath” to the Seers and their continuing successors.

CHAPTER III

FOUNDATION

The text refers to the intuitive talent of the sages who had earlier been imparted instructions in the Science of life, by Bhardvāja "the ascetic of eminence". These sages had¹ intuitive realisation of (i) sāmānya (generic concomitance), (ii) Viśeṣa (a distinctive feature), (iii) guṇas (qualities including the five objects of sense organs, viz. śabda (sound), sparśa (touch), rūpa (vision), rasa (taste), gandha (smell), also constituting the distinctive features of the five Mahābhūtas), (iv) dravyas (matter), viz. ākāśa (space), vāyu (air), agni (fire), jala (water), pṛthvi (earth), ātman (soul), manas (mind), kāla (time), and diśaḥ (directions), (v) karman (action) and (vi) Samavāya (inseparable concomitance). This is quite in keeping with the concept of Padārthas (categories) of the Vaiśeṣika system.

From the omniscientific reference to Lord Ātreya Punarvasu and the intuitive realisation of certain basic essentials of Āyurveda by the sages, as stated above, it is evident that cosmic laws of Nature constitute the foundation of Āyurveda, the Science of life. Thus according to Āyurveda, the problems of public health in general and individual ailments and their cure in particular are invariably related to geographical, seasonal and other cosmic variations vis-s-vis the doṣas affected etc. "the curable diseases are cured by medicines possessing opposite qualities (when) administered with due

1. id.28-29.

regard to the place, dose and time" (viparītaguṇair deśamātrākālopapāditaiḥ...Sūt I.62

Again-- the causes of the diseases relating to both (mind and body) are threefold:

Wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and object of sense organs" (Kālabuddhīndriyārthānām yogo mithyā na cāti ca id.54).

The three pathogenic factors in the body, their characteristic features and their alleviators are as follows:¹

Pathogenic

Pathogenic factors	Characteristic features	Alleviators: Tastes
(i) Vāta	rough, cool, light, subtle, mobile, nonslimy, and coarse.	Drugs having sweet, sour and saline tastes
(ii) Pitta	Unctuous, hot, sharp, liquid, sour, fluid and pungent	Drugs having astringent, sweet and bitter tastes.
(iii) Kapha	heavy, cool, soft, unctuous, sweet, immobile, and slimy	drugs having astringent pungent, and bitter tastes.

All this brings us to the position of the Āyurvedic concept of cosmic relationship of individual health and morbidity. The individual is considered to be an epistome of the universe.² The correspondences of the universal and individual phenomea as given in the text are quite interesting.³

1. id.59-61, 62.

2. id. Śārīrasthāna V.3.

3. id. 5.

Universal phenomena	Individual phenomena
Pr̥thivī	Form
Āpaḥ	moisture
tejas	heat
vāyu	elan vital
ākāśa	all the porous parts
the Brahman	the empirical soul-
potentiality of the	potentiality of the
Brahman symbolized	empirical Soul
by Dakṣa Prajāpati	symbolized by the
	mind (intellect).
Indra	Ahaṁkāra (ego)
Āditya	accumulation
Rudra	anger
Soma (moon)	pleasure (prasāda)
Vasus	happiness (Sukha)
The Aśvins	Complexion
Marut	enthusiasm
Viśve devāḥ	all the senses and
	their objects
Tamas (darkness)	ignorance
Jyotiṣ (light)	knowledge
Sargādi	impregnation
(beginning of	
creation)	
Kṛta age	childhood
Tretā	Youth
Dvāpara	middle age
Kali	old age
Pralaya (deluge)	death

Ādāna-Visarga

The division of the year (saṁvatsara) into two parts viz. ādāna (the period of dehydration) and Visarga (the period of hydration) is another example of the Āyurvedic concept of Cosmic interaction with the individual health. Beginning late winter ending summer is considered to be the period of ādāna when the Sun (or the cosmic fire) takes away the moisture from the earth. "During the period of

simultaneously get afflicted by the same Epidemic disease?" Lord Punarvasu replies that despite individual dissimilarities, air, water, location and seasons are the four major factors that are common for all inhabitants. These four factors, when polluted, affect all human beings. In the course of further dialogue with his disciple, Punarvasu, analysing the root cause of the four-fold pollution, says that ultimately the human misdeeds of the present life or past life arising out of intellectual blasphemy (*prajñāparādha*) are responsible for all types of Cosmic pollution and resultant ailments including large scale man - slaughters with or without armaments (*tathā śāstraprabhavasyā 'pi janapadoddhvamsasyā' dharma eva hetur bhavati*). In this connection, Lord Punarvasu also brings in the element of imbalanced accumulation of wealth leading to heaviness in the bodies resulting in fatigue, laziness, desire for more and more accumulation, attachment and greed, followed by malice, untruthfulness, passion, anger, vanity, violence, fear, sorrow, grief, worry, anxiety etc. Thus Punarvasu concludes:

"When the rulers of States, towns, cities, and countries transgress the righteous path and rule their subjects by sinful means, then their subordinates and subjects.....and merchants add to this sinful situation. Their sinful acts, per-force, make the righteous acts to disappear. Because of the disappearance of righteous acts, even the gods desert the people living in these places; such are the places; where the seasons get impaired. Consequently either there is no rainfall in time or there is no rainfall at all or there is abnormality in the rainfall; air does not blow properly; there is

abnormality in the earth; water (reservoirs) gets dried up; drugs lose their normal attributes and get impaired. Then there is impairment of the country because of the impairment of food and drinks". 19-20.

Thus the cycle of balance and imbalance affects both - the Cosmos as well as the individuals - both dependent on each other, the one affecting the other.

CHAPTER IV OVERVIEW

Eight Components

The *Carakasamhitā* is universally acknowledged as the first among the great Āyurvedic Triad (Bṛhatrayī - or Vṛddhatrayī), the other two being the *Suśrūta* by suśruta and the *Aṣṭāṅgahṛdaya* by Vāgbhaṭa.

Like the yoga system, Āyurveda also has eight components (aṣṭāṅga); viz. kāyacikitsā (Internal medicine) 2. Śālākya (treatment of diseases specific to supraclavicular region, viz. eyes, ears, nose, mouth, throat etc. 3. Śalyāpahartṛka (Surgery) 4. viṣagaravairodhikapras'amana (Toxicology) 5. Bhūtavidyā (science of demoniac seizures) 6. Kaumārabhr̥tyaka (Pediatrics) 7. Rasāyana (Rejuvenation therapy) and 8. Vājīkaraṇa (Aphrodisiacs) (Sūt.XXX.33)

Emphasis on Internal medicine

All these eight components of Āyurveda are dealt with in the respective sections of the text of CS, except that the authors make it clear every now and then that śālākya Tantra (ears, nose and throat) and śalya tantra (surgery) do not directly come under their purview and that this work, primarily deals with Kāyacikitsā (Internal medicine) (c.f. parādhikāre na tu vistaroktiḥ cik.26.131; tatra dhānvantariyāṇām adhikāraḥ kriyāvidhau, id. 5.44).

Eight Sections: contents

As indicated earlier, the text is divided into eight sections (120 chapters in all) dealing with the fundamental principles, etiology, determination of specific characteristics and factors for understanding diseases, Anatomy, physiology including maternity and Pediatrics, prognostic signs and symptoms, treatment of diseases, formulary for administration of Pañcakarma Therapy (elimination therapy) and the principles for the administration of pañcakarma therapy respectively.

First Quadrate

The first quadrate of the first section deals with the dravyas' (therapeutic drugs) useful for the alleviation of doṣas, and maintenance of positive health as against those that vitiate the dhātus. Such dravyas are of three kinds,¹ viz. 1) those of animal origin (e.g. honey, milk, bile, fats of muscle tissue, marrow, blood, flesh, faces, urine, skin, semen, bone, ligament, horn, nail, hoof, hair, purified ox bile), 2) metals including minerals (e.g. copper, silver, tin, lead, iron, gold, calcites along with silica, red arsenic, yellow arsenic, gems, salt, red chalk, collyrium) and 3) those of vegetable origin (viz. vānaspati having fruits only (with no flowers), vānaspatya with flowers and fruits, Oṣadhis that die out after the maturity of their fruits; vīruts i.e. creepers that spread (with branches) including their roots, barks, sāra (aqueous extract), secretions, fibre, juice, tender leaves, alkali preparations, latex, fruits, flowers, ashes, oil, thorns, matured leaves,

1. id. Sūtrasthāna I. 67-74.

adventitious roots, rhizomes, sprouts. A classified inventory of some specified therapeutic drugs is given with a caution that "a drug not known is as dangerous as poison, weapon, fire or thunderbolt while the one known is as efficacious as a nectar. "Even an acute poison can become an excellent drug if it is properly administered." (ch.1.124-6).

Second Qudrate

Next comes the Quadrate (ch.V-VIII) on the maintenance of positive health. First comes the general instruction about the quality and quantity of the items of food. The cereals like Śālī (*Oryza sativa* Linn), Ṣaṣṭika (a variety of *Oryza sativa* Linn), mudga (*Phaseolus Mungo* Linn.) as well as the meats of (lāva) Common Quail (*Kapīñjala*) Grey partridge, (eṇa) antelope, (śaśa) rabbit, (śarabha) wapiti, (śambhara) Indian sambar etc. (being of arid zone) are considered to be light.¹ Preparations of flour, sugarcane and milk, tila (*sesamum indicum* Linn), māṣa (*Phaseolus radiatus* Linn.) and meats of marshy and aquatic animals, on the other hand, are considered to be heavy.² By nature light food is conducive to good health and heavy food, detrimental thereto.³ The former being dominated by tejas (fire) and vāyu Mahābhūtas, and the latter of jala (water) and Pṛthvī mahābhūtas are stimulants and deterrants of appetite respectively".⁴ Thus

1. id. V.5.

2. id.

3. id. 7.

4. id.6.

habitual intake of heavy foods such as Vallūra (dried meat), meat of buffalow, etc. is contra-indicated.¹

It is interesting to note that application of collyrium in the eyes and smoking (not tobacco but preparations of specified drugs like Keśara, candana etc.) are prescribed as preventive and curative therapies for the elimination of Kapha and other ailments of head, nose, throat etc.² Of course, smoking is prohibited for those who have just undergone elimination therapy, and in other specified situations such as in a state of pregnancy for women and in a state of fatigue or anger for any individual.³ Other regimens such as nasal drops, massage, chewing of therapeutic drugs including Pan leaf are also prescribed.⁴

Non-suppression of natural urges such as urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion is one of the most significant Āyurvedic prescriptions for the maintenance of positive health. Of course the opposite of this is also prescribed. For example, urges relating to rashness and evil deeds - mentally, orally or physically - are required to be suppressed or restrained by all means.⁵

The quadrate on the maintenance of positive health ends with a detailed list of psychosomatic prescriptions for normal health, e.g. respect for the gods, the cows, the Brahmins, the preceptors,

1. id.10-11.

2. id.18-40.

3. id. 41-45.

4. id. 57-102.

5. iid. VII. 3.25; 26-30.

elderly people, persons of spiritual accomplishment, and teachers....., shaving and nail cutting thrice every fortnight, envy in action but not in the results thereof (hetāv īrṣyuh phale ṇe 'rṣyuh) etc. Chapters VI-VIII with notes are given at Appendix I for ready reference.¹

Third Quadrate

In the third Quadrate, various instructions regarding the physician, the medicament, the attendant and the patient are given.² The physicians are described as of two types viz. those who save lives of patients and "kill" their ailments and those who "save" their diseases and "kill" the patients themselves (dvidhās tu khalu bhiṣajo bhavanty agniveśa prāṇānām eke' bhisarā hantāro rogānām; rogānām eke' bhisarā hantāraḥ prāṇānām iti Su.XXIX.5).

Fourth Quadrate

Oleation and fermentation (Snehana and Svedana) as prerequisites of Pañca Karma Therapy (vamana = emesis, virecana = purgation, nirūhana vasti = Corrective enema, anuvāsana vasti = Unctuous enema, and nasya = inhalation) are described in chapters XIII and XIV. Chapter XV represents a detailed description of storage of medicine, hospital building, medical attendants and other general requirements of the hospital, hospitalisation (of those, e.g. kings and others who can afford) and general plan for Pañcakarma

1. id. VIII. 18-29; See also Appendix I.

2. id. IX-XII.

(elimination) therapy, followed by further details of the therapeutic process concerned in the next chapter.

Fifth-seveth Quadrate

After the next Quadrate on diseases (XVII-XX), administration of various therapies, further details about diet and drink are discussed in the following Chapters (XXI-XXVIII). Chapter 27 while giving a long list of properties of wholesome diets and drinks, discusses at length the qualities of meatsoup and goes to the extent of making a general observation to the effect that those who regularly do physical exercise, maintain regular sex behaviour, take (within the prescribed limits) wine and meat soup, neither fall ill nor lose their strength. (XXVII. 315.)

In the context of mental ailments, it is however clearly stated that those who abstain from non-vegetarian diet and alcoholic preparations, do never suffer from any kind of mental ailment: *nivṛttāmi-śamadyo yo hitāśī prayataḥ śucciḥ // nijāganntubhir unmādaiḥ sattvavān na sa yujyate* VI.9.96.

Non-violence and Non-vegetarian prescriptions

This brings us to the delicate question of the concept of non-violence which is universally acknowledged as the nucleus of Indian spiritual and intellectual tradition. Time and again, the ancient Indian texts on medicine prescribe the various types of meat preparations, specially those out of the animals of arid zone.

Commenting on CS Sūtr. VIII.29 Cakrapāṇi has

also raised the question of apparent contradiction in Āyurvedic attitude towards non-violence vis-a-vis prescriptions for meat eating. "Will this not amount to violence? How can thus the universal compassionate attitude (Kāruṇya) be maintained"? He reconciles as follows:

"If one cannot survive without the intake of meat of an animal killed by an act of violence and so indulges in it, that violence cannot be treated as a sinful act..... Of course, when other means of survival are available and even then one follows the path of violence, just for improvement in his health, that violence will certainly amount to a sinful behaviour".

It is also pointed out that in the context of the science of medicine, any disturbance in the equilibrium of dhātus (tissue elements) is a disease and the state of their equilibrium is health.¹ Thus this science may not be taken to be a work on philosophy or code of conduct (darśana or Dharmaśāstra) and so "they do not concern themselves much with a virtuous way of life: so even if certain amount of violence is acceptable to the science of medicine, the violence committed will not be without a sin". (id).

Sutra Concludes

The Sūtrasthana, the first section comprising thirty chapters, thus ends with its last chapter named as "arthe daśa mahāmūliya" dealing with the ten vessels having their roots in the heart.

1. id. IX.4 vikāro dhātuvaishamyam sāmnyam prakṛtir ucyate / suhasamjñakam ārogyam vikāro duḥkham eva ca //.

Heart

According to Āyurvedic tradition, the heart is the abode of all the physical and intellectual support of an individual, including soul, consciousness, mind etc. This is also the abode of ojas par excellence (Para ojas as distinct from apara ojas which is considered to be of the measurement of half an *añjali*) having a measurement of eight drops only and considered to be the ultimate essence of the seven dhātuss (Tissue Elements) viz. rasa (Plasma and such other fluid contents of the body), rakta (erythrocytes), māṃsa (muscle tissue), medas (fat tissue), asthi (bone tissue), majjā (marrow) and śukra (semen), and also the apara ojas that sustain our life.¹

The remaining Seven Sections

Similarly the remaining seven sections of C S deal with the various aspects of Āyurveda: – Section II (Nidānasthāna) deals with the diagnosis of various ailments, such as jvara (fever), raktapitta (an ailing condition characterized by bleeding from the various parts of body), gulma (Phantom tumour), Prameha (Obstinate urinary disorders including diabetes Mellitus), Kuṣṭha (obstinate skin disorders including leprosy), Śoṣa (consumption) unmāda (insanity), and apasmāra (epilepsy)

Section III (Vimānasthāna) deals with the specific attributes of rasas (taste), specific characteristics of Stomach capacity, Epidemics (janapadoddhvaṃsa), determination of the specific factors for the

1. id. XXX 6-7, cf. śārīra VII.15.

identification of diseases (rogaviśeṣavjñāna), channels of circulation (srotas), specific characteristics of diseases (rogānīka), specific characteristics of patients (vyādhita rūpa), and specific requirements of treatment (rogabhiṣagjita)

Section IV (Śārīrasthāna) deals with the Āyurvedic concept of Empirical soul (Katidhā Puruṣa), Embryological Development (atulyagotra), formation of embryo (khuḍḍikā garbhāvakrānti), further formation of embryo (mahatī garbhāvakrānti), Individual and the universe (puruṣavicaya), constitution of physique (śārīravicaya), enumeration of bodily organs (śārīrasaṁkhyā), and method of procreation (jātisūtra): Āyurvedic concept of maternity and pediatrics are fully explained in this section, specially chapter 8. Anatomy and Physiology, of course, constitute the central theme of this section.

Section V (Indriyasthāna) deals with the signs and symptoms of imminent death, including complexion and voice, odour, touch, features of sense organs, pre-monitory symptoms of diseases, physical features of patients, conditions of pupil, an inverted shadow (avākśiras), coloration of eyes, diminution of bodily heat, and appearance of an object like the cow dung in the head.

C S is considered to be at its best in its Section VI (Cikitsāsthāna) dealing with the various aspects of the treatment of physical and mental ailments :

*nidāne mādhaveṣṭhaḥ śreṣṭhaḥ
sūtrasthāne tu vāgbhaṭaḥ /
śārīre suśrutaḥ śreṣṭhaś
carakas tu cikitsite //*

Mādhavakara excels in nidāna (diagnosis);

Vāgbhaṭa excels in Sūtrasthāna (fundamental principles); Suśruta excels in śārīrasthāna (anatomy and physiology) and caraka excels in cikitsā (internal medicine).

It is significant to note that the first two chapters of this section deal with Rasāyana (rejuvenation therapy) and Vājīkaraṇa (Aphrodisiacs) respectively. If properly processed and prepared, the two rasāyanas viz. Brāhma (two types) and Cyavanaprāśa, for example, have miraculous effects on the mind and the body of an individual :

Brāhma

“This rejuvenation therapy, called Brāhma-rasāyana, was used by great sages. By its use, one becomes free from diseases and gains longevity and vigour. He bears a lovable complexion and is liked by everybody. His ambitions are fulfilled and he wears a lustre like that of the moon and the Sun. He is capable of retaining in memory all that he hears and he possesses the mental faculty like that of the seers. His body becomes compact like steel (essence of a mountain) and in strength, he can be likened to the wind. Even the poison becomes non-poisonous in his body.”

Cyavanaprāśa

“Administration of this rejuvenation therapy promotes intellect, memory, lustre, immunity to diseases, longevity, strength of sense organs, (normal) sexual excitement, great stimulation of digestive (power), clarity of complexion and downward movement of vāya. By using this therapy

according to kuṭīpraveśika method (while residing in a cottage, and living a life free from worries, having compassionate attitude, etc.), even an old person shades all his ageing infirmities and emerges with fresh youthful complexion."¹

Thus, the "placement of these two chapters in the beginning of Cikitsāsthāna implies the special emphasis Āyurveda lays upon the preventive medicine rather than the curative one".

Chapters 3 through 30 of this section deal, inter alia, with the treatment of fever, Phantom tumour, Obstinate urinary disorders including diabetes, obstinate skin diseases including leprosy, tuberculosis, mental ailments, phthisis Oedema, piles, Asthma and gynocological ailments."

Section VII (Kalpasthāna) deals with the twelve formularies (like madanakalpa etc.) therapies for the administration of elimination therapy. Similarly Section VIII (Siddhisthāna) deals with the various principles governing the administration of elimination therapies.

1. id. Cikitsā (Vol.III).

CHAPTER V

CONSPECTUS

Thus from a brief account of the contents of CS as given above, it is clear that the science of life (Āyurveda), the Fifth Veda or an Upaveda of the Atharvaveda covers much larger an area of interest than it is usually thought of. Every individual has his or her own distinctive physical and mental traits, depending on the predominance of one or more of the three doṣas (vāta, Pitta and Kapha). Normal diet and regimens as well as preventive and curative devices, would therefore differ from an individual to individual, depending on the determination of the 'doṣa-type'. At the same time every individual is considered to be an epitome of the universe (cosmos). There again the temporal (seasonal) and regional (geographical) factors also play an important role in determination of the wholesomeness or otherwise of diet, regimens, treatments etc.

So an Ayurvedic Physician has to deal with each and every individual case holistically, with due regard to the 'doṣic' constitution of the individual, the temporal or seasonal as well as geographical or regional propriety and determine the diet, regimens and preventive or curative treatment accordingly. For example, while a vāta-dominated individual is to be advised maximum rest and comfortable life (Sukhaśīlatā), a kapha-dominated individual, on the other hand, is to be advised against 'easy goingness' or rest (Sukhapraṭiṣedhaś ca sukhārtham eva, 3.6.16-18).

As pointed out above, even socio-economic factors are not to be ignored, in the sphere of health management. Personal character and conduct including psychic balance are no less important. In fact, Āyurveda pronounces at least 16 congenital Psychic types of individuals, depending on the predominance of Sattva, Rajas, and Tamas in each individual type from its very birth, vide Appendix II.

Like the Mahābhārata, C S also claims that whatever is stated in this compendium of Agniveśa, both with regard to the maintenance of positive health and the treatment of diseases, that alone can be found elsewhere; what is not here can nowhere else be found :

*cikitsā vahniveśasya
Susthāturahitaṃ prati /
yad ihā 'sti tad anyatra
yan ne 'hā 'sti na tat kvacit //*

8.12 53-54

It is quite in the fitness of things that the 'antibiotics - ridden world today is in search for an alternative system of medicine. Āyurveda can play a very important role in this direction. And being the oldest record of the ancient Indian insight into 'the science of life', C S should occupy the most significant position there.

What is required today is that a comparative study of the contents of the great medical traditions of India, China and Greece together with the identification of their common core and distinctive features should be properly planned in all the major universities of the world. Any attempt to determine the priority or posteriority of the one against the

other or the 'influence' of this or that Philosophy or religion over the other would perhaps be a retrograde step in our planning for 'Health for all' programmes.

I generally agree with Leslie when he says that "the integrity of separate traditions must be emphasized to avoid the assumption that all significant early medical science originated in Greece, or India (or India or China, for that matter). He is right again when he refutes the charge of unscientificity against "the great medical traditions, saying that "by commonly recognized criteria, chinese, Āyurvedic and Arabic medicines are scientific in substantial degree."¹

Judging from the above angle, I very much appreciate a recent publication² *Ayurvedic Healing - A comprehensive Guide* by Dr. David Frawley, OMD. The book is divided into four parts : I Principles and Therapies of the Science of Life, II The treatment of disease III. Ayurvedic Remedial measures and IV. Appendies containing English, Sanskrit and Herbal glossaries etc.

More and more publications on these lines would go a long way towards creating a real awareness about the contents of the ancient Indian texts on the 'Science of life' rather than raisig not too fruitful 'chronological' on 'influential' controversies.

It is unfortunate that no critical edition of CS has yet, even, been attempted, as far as my

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1. Asian Medical System : A comparative study, University of califonia Press; ed. Charles Leslie, 1976, *Introduction* p.2.
 2. Ayurvedic Heading, A comprehensive Guide by Dr. David Frawley, Delhi 1994.

information goes. I would like to conclude with our own concluding observation,¹ in the Introduction to the separate volume of CS on 'śārīrasthāna :

"We feel that the caraka Samhitā was originally transmitted through oral tradition from the preceptor to disciples. This accounts for lots of repetitive passages in the text. The possibility of subsequent scribal vagaries being reflected in the text here and there is also not altogether ruled out. It would be worthwhile undertaking a critical edition of all Ayurvedic texts beginning with the *Caraka Samhitā*, so that the earliest (available) text could be reconstituted.

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1. Caraka Samhitā (Text with Eng. Tr. and Cr. exposi), R.K. Sharma and Bhagawan Dash Śārīrasthāna, Varanasi 1979.



Appendix I

**Agniveśaś
Caraka Saṃhitā**

*(Text with English translation and critical exposition
based on Cakrapāṇi Datta's Āyurveda-dīpikā)*

Vol. I (Sūtrasthāna)
pp. 130-182). Chapters VI-VIII

by

Ram Karan Sharma
and
Vaidya Bhagwan Dash

Varanasi, 1976

CHAPTER VI

Appendix I

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः ॥२॥

We shall now expound the chapter on the "Qualitative Dietetics."

Thus said Lord Ātreya. [1-2]

Importance of the knowledge of Dietetics :

तस्याशिताद्यादाहारादबलं वर्णश्च वर्धते ।

यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम् ॥३॥

The strength and lustre of one who knows the suitable diet and regimen for every season and practices accordingly are enhanced [3]

Enhancement of strength and lustre includes happiness, etc. caused by the maintenance of the equilibrium of tissue elements.

The two Solistices:

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात् । तत्रादित्यस्योदगयनमादानं च त्रीनृतूञ्छिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन् पुनर्हेमन्तान्तान् दक्षिणायनं विसर्गं च ॥ ४ ॥

The year is divided into six parts according to seasons. The northward movement of the sun and its act of dehydration bring about three seasons beginning late winter to summer. The southward movement of the sun and its act of hydration give rise to the other three seasons beginning with the rainy to early winter.[4]

It is not possible to have the knowledge of suitable diet and regimen for different seasons

without having the knowledge of seasons themselves. Even though, seasons are to be taken as separate entities, they, taken together, constitute the year inasmuch as the same seasons are repeated in rotation every year. It is only for the purpose of this chapter that number of seasons in a year is given as six; elsewhere, it could be otherwise; for example, in the chapter entitled "*Rogobhishagjitīya*" (*Vimāna* 8), the year is divided into three seasons.

NOTE : Classification of seasons for the purpose of administering five elimination therapies is different from the one described here. The former will be described later. The following table furnishes a comparative view of the present classification :

Ayana	Seasons	Months according to Hindu Calender	Months according to English Calender
Uttarāyana (ādāna kāla or the period of dehydration)	1. Śīśira (latewinter)	I Māgha II Phālguna	January-February February-March
	2. Vasanta (spring)	I Caitra II Vaiśākha	March-April April-May
	3. Grīṣma (Summer)	I Jyaiṣṭha II Aṣāḍha	May-June June-July
Dakṣiṇāyana (visarga kāla) or the period of hydration)	1. Varṣā (rainy season)	I Śrāvaṇa II Bhādrapada	July-August August-Sept.
	2 Śarat (autumm)	I Āśvina II Kārttika	September-Oct.. October-Nov.
	3. Hemanta (early winter)	I Mārgaśīrṣa II Pauṣa	November-Dec. December-January

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवान्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः शिशिराभिर्भाभिरापूरज्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः। आदानं पुनराग्नेयं, तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोष-देहबलनिर्वृत्तिप्रत्ययभूताः समुपदिश्यन्ते ॥५॥

In the period of *visarga* (emission), winds are

not very dry as they are during the period of *ādāna* (dehydration). The period of emission predominantly shares the qualities of the moon and during this period, the moon, with the unstrained cooling property, continuously delights the world with its soothing rays; the period of dehydration, on the other hand, is dominated by the qualities of *agni* (fire), so these two-the sun and the wind-and the moon being governed by the time, and nature and the path they follow, constitute the causes of time, season, taste (in drugs and diets), (vitiation of) *doṣas* and bodily strength. They are being described here. [5]

During the period of emission the power of the sun is restrained by various factors like time, cloud, etc; thus the sun is relatively weak. The weaker the sun, the stronger is the moon; so the moon shines with its full force during this period.

All the three- the sun, the wind and the moon are not affected by all the factors like the time, their inherent nature and the course of their movement. For example, the moon is not much affected by the course of its movements; winds do not have any course of movement at all.

According to some commentators, the sun and winds taken together constitute the factors for bringing about the period of dehydration while the moon alone is responsible for causing the period of hydration.

Effect of Ādāna Kāla on body :

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः
शिशिरवसन्तग्रीष्मेषु यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तित्ककषाय-
कटुकांश्चाभिवर्धयन्तो नृणां दौर्बल्यमावहन्ति ॥

During the period of dehydration not only the

sun with its rays, but also winds with their sharp velocity and dryness, absorb the moisture from the earth. Winds progressively bring about dryness in the atmosphere during the three seasons of this period, viz. late winter, spring and summer, which enhance the bitter, astringent and pungent tastes respectively - all having drying effects and as a result, human beings also become weak.[6].

The winds are neither sharp nor dry inherently; they become so during the period of absorption only due to their conjunction with the sun. During the period of elimination on the other hand, they are not dry because of their coming into contact with the soothing effect of the moon.

The period of *ādāna* (dehydration) consists of three seasons, viz. late winter, spring and summer. The drying effect of the sun and winds goes on increasing progressively during this period. Moreover, the bitter, astringent and pungent tastes, all having drying effects on the body are enhanced during late winter spring and summer, respectively. Thus, in *śīśira* there is enhancement of bitter taste, and the roughness and weakness in the body are of mild nature. In spring, there is enhancement of astringent taste and the roughness and the weakness of the body is of moderate nature. In summer there is enhancement of the *kaṭu* (pungent) taste; the roughness and weakness in the body is severe.

The degree of dryness is much greater in astringent taste than in pungent taste - cf. *Sūtra* 26:53. And so, considering the degree of dryness, the enhancement of astringent taste should have been described during summer and so also that of pungent during spring. But inasmuch as the

pungent taste predominantly shares the qualities of the *vāyu* and *agni mahābhūtas*, its enhancement has been shown during *grīṣma* which also predominantly shares the qualities of the *vāyu* and *agni mahābhūtas*. Similarly, the astringent taste being the outcome of the predominance of the *Vāyu* and the *prthvi*, is enhanced during the spring having the same qualities. The dominance of *prthvī*, etc. during the various seasons is effected by temporal factors.

The physical weakness during the period is caused not only by the sun and winds but also by the production of dryness in the atmosphere as well as by the enhancement of the bitter, astringent and pungent tastes.

Effect of Visarga Kāla on body :

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघघातवर्षाभिहतप्रतापे,
शशिनि चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः
प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति ॥७॥

During the rainy season, autumn and winter, the sun moves towards the south, and its power (of heating) is slackened by various factors, viz. the time, course, storm and rain but the moon is not affected. The earth is relieved of its heat by the rain waters and (drugs having) sour, salty and sweet tastes which cause unctuousness in the body grow during the rainy season, autumn and winter respectively. As a result of all these, human beings also progressively grow in strength (during the period of *visarga* or elimination). [7]

It has been shown above that the drugs having sour, salt and sweet tastes grow in the rainy season, autumn and winter respectively. It might, however, be argued that sour and salt tastes are outcome of the compounds of *prthvi* and *agni*, and *ap* and *agni*,

respectively. As such there is no scope for their growth during the period which is dominated by the qualities of the moon. But this argument is based on the presumption that the power of the sun is completely slackened during this period. In fact, this is not so. Even when the sun moves toward the south, it does not lose its powers all of a sudden but this loss is gradual and slow. It has already gained enough strength during the course of its northward sojourn; the strength thus gained, cannot be altogether lost during its southward movement at least upto the equator.

भवति चात्र-

आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम् ।

मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत् ॥८॥

Thus is said:

In the beginning of the period of emission and the end of the period of dehydration, weakness prevails in human beings. In the middle of the both strength becomes moderate. (However), at the end of the period of emission and beginning of the period of dehydration human beings get considerable amount of strength. [8]

The period *ādāna* (dehydration) consists of late winter, spring and summer; the period of *visarga* (emission) consists of the rainy season, autumn and winter. As it has been shown above, generally people are susceptible to weakness during the former while they gain strength during the latter period. But this is a general statement which cannot be taken too seriously. In fact, the rate of weakness or strength is to be determined according to the seasons rather than the period as a whole. Thus, even though the *śīśira* season happens to come in

the period of absorption people gain strength during this season; similarly, though the rainy season is one of the seasons of emission, i.e., *visarga*, people are susceptible to weakness during this season. The susceptibility to weakness or otherwise is in fact to be determined according to the following principle.

As regards the period of absorption (dehydration), the first season, i.e. *śiśira* is conducive to strength and good health; the second season i.e. spring gives rise to moderate strength; the third season, i.e. the summer causes weakness. The process is reversed during the period of emission. Its first season, i.e. rainy season causes susceptibility to weakness; the second season, i.e. the autumn gives moderate strength, while the last season, i.e. winter is conducive to strength and good health.

The principle mentioned above is quite simple. One who has gained enough strength during the last season of the *visarga kāla* (period of emission) will not altogether lose it during the first season of the *ādāna kāla* (period of absorption) even though the weakening process has already started. For example, although the night starts getting shorter during the months of *Mūgha* (January-February) and *Phālguna* (February-March), it is still longer than the day by virtue of its having gained considerable length towards the close of *Pauṣa* (December-January).

Thus, the effects of the sun, etc. on the time, season and tastes and bodily strength have been explained; their effects on the vitiation of *doṣas* will be subsequently explained.

Diatetics and Regimen for winter :

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली ।
 पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः ॥१९॥
 स यदा नेन्धनं युक्तं लभते देहजं तदा ।
 रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति ॥२०॥
 तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान् ।
 औदकानूपमांसानां मेद्यानामुपयोजयेत् ॥२१॥
 बिलेशयानां मांसानि प्रसहानां भृतानि च ।
 भक्षयेन्मदिरां शीथुं मधु चानुषिबेन्नरः ॥२२॥
 गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम् ।
 हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते ॥२३॥
 अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम् ।
 भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा ॥२४॥
 शीतेषु संवृतं सेव्यं यानं शयनमासनम् ।
 प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम् ॥ २५ ॥
 गुरुष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा ।
 शयने प्रमदां पीनां विशालोपचितस्तनीम् ॥२६॥
 आलिङ्गयागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः ।
 प्रकामं च निषेवेत मैथुनं शिशिरागमे ॥२७॥
 वर्जयेदन्नपानानि वातलानि लघूनि च ।
 प्रवातं प्रमिनाहारमुदमन्थं हिमागमे ॥२८॥

During the cold winter, the digestive power of human beings possessing good health (strength) is enhanced due to the restraint caused upon it by the cold wind, so much so that it is capable of digesting any food stuff irrespective of its heaviness and the quantity. When it does not get the proper fuel, the digestive fire affects the nutritive fluids, resulting in the vitiation of *vāta* having cold quality. Therefore, during the winter one should take the unctuous, sour and saltish juices of the meat of the marshy animals which are fatty. One should also

eat the meat of burrow-dwelling animals and *bhṛtā* (a preparation of meat by mincing it) prepared of animals of *prasaha* type (who eat by snatching). Thereafter, one should drink *madirā* and *sīdhu* types of wine and honey:

If one habitually takes preparation of cow's milk, cane juice, fat, oil, new rice and hot water during the winter, his span of life is never decreased.

In winter one should resort to massage, unction, application of oil on the head, fomentation by *jentāka* process (for details vide *Sūtra* 14:46), and one should reside in an underground residence and the inner heated apartment of a building.

In the winter one should see that the conveyance, bedding and seat are well covered, specially by heavy wrappers, skin, silken cloth, ropes and blankets. One should wear heavy and warm clothes and should besmear his body with heavy *aguru* (*Aquilaria agallocha* Roxb.). One should embrace a healthy woman with her well developed and plumpy breasts, and with her body besmeared with *aguru* (*Aquilaria agallocha* Linn.); then he should lie down on the bed intoxicated with strong passion. One may indulge in excessive sexual intercourse during the winter. One should avoid food and drink which are light and are liable to vitiate *vāta*. One should not expose himself to cold water. Underfeeding and intake of gruel are also to be avoided. [9-18]

As stated in the previous verse, the winter is the best season for the attainment of good health. The effect of the season, however, is more felt only when the winter is excessively cold. The process is

quite simple to explain. As the application of cold mud by a potter over the furnace restrains the inner heat and thereby helps burning of the earthen pots, so also the cold wind, because of its contact with the skin, restrains the outward movement of the inner heat and enhances the power of digestion and metabolism. So, is it not that the cold wind itself is transformed into fire, it rather enhances the inner heat only by obstructing its outward movement.

The effect of the winter on the power of digestion and metabolism is proportionate with the health of the individual. That is to say, the better the health, the stronger is the power of digestion and metabolism. A similar reference is available in the *Hastivaidyaka* (science of Medicine for Elephants). While explaining the cause of good health of young elephants, it has been stated: "Elimination of diseases depends upon the strength (power of resistance-immunity) of the tissue elements which in turn depends upon the power of digestion; the power of digestion is the bodily strength; bodily strength is the outcome of the cheerfulness; cheerfulness can come only when there is unrestricted fulfilment of desires."

For winter, heavy food is prescribed - both quantitatively and qualitatively. Unless heavy food is taken, the digestive process cannot function properly. Because, for the want of adequate fuel within the body, the digestive heat would start consuming tissue elements of the body (autolysis) as a result of which the *vāta* gets vitiated. This also happens because the *vāta* is cold by nature and its contact with external cold wind during winter season renders it liable to be vitiated. This can be neutralized only by the intake of heavy food which

provides sufficient heat and also adequate nutrition to the tissues.

The vitiated *vāta* generally brings about both aggravation and reduction (*vaiṣamay*) in the power of digestion. But in this case, the vitiated *vāta* brings about only aggravation and not reduction as it happens in the case of *medoroga* (a condition characterized by the excessive deposition of adipose tissue due to defective metabolism-for details cf *Sūtra* 21:4).

Even though the meat of aquatic and marshy animals aggravates *kapha*, it has been prescribed in this season because it serves as an antidote to the vitiation of *vāta* which is more harmful. Moreover, to neutralize the vitiation of *kapha*, sexual intercourse and such devices are also prescribed for this season. Sexual intercourse, in fact does not only neutralize the vitiation of accumulated *kapha*, but, it also prevents cold and brings about strength.

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्यं विशेषणम् ।

रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम् ॥१९॥

तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते ।

निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत् ॥२०॥

कटुतिक्तकषायाणि वातलानि लघूनि च ।

वर्जयेदन्नपानानि शिशिरे शीतलानि च ॥२१॥

The *hemanta* (winter) and *śiśira* seasons are almost similar in nature with the only difference that in the latter, dryness caused by *ādāna* (absorption) and cold caused by the cloud, wind and rains prevail. So the entire prescription for *hemanta* (winter) is to be followed in the *śiśira* as well. One should stay in a windless and warm home-more so during the *śiśira*. One should avoid

taking such of the diets and drinks as are possessed of pungent, bitter and astringent tastes which are instrumental in vitiating the *vāta* and are light. During *śiśira*, one should avoid taking the cold diets and drinks. [19-21).

Dietetics and Regimen for spring:

वसन्ते निचितः श्लेष्मा दिनकृद्धाभिरोरितः ।
 कायाग्रिं बाधते रोगांस्ततः प्रकुरुते बहून् ॥२२॥
 तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत् ।
 गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत् ॥२३॥
 व्यायामोद्धर्तनं धूमं कवलग्रहमञ्जनम् ।
 सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे ॥२४॥
 चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः ।
 शारभं शाशमैण्यं मांसं लावकपिञ्जलम् ॥२५॥
 भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा ।
 वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम् ॥२६॥

During the spring, the accumulated *kapha* is liquefied by the heat of the sun and as such disturbs the power of digestion and causes many diseases. So, one should administer therapies like emesis, etc. and should avoid heavy, unctuous, sour and sweet diets. One should not also sleep during day time. At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium. The excretory orifices should be regularly washed with lukewarm water. One should besmear his body with *candana* (*Santalum album* Linn.) and *aguru* (*Aquilaria agalocha* Roxb.) and take food consisting of barley and wheat, meat of *śarabha* (Wapiti), *śaśa* (rabbit), *eṇa* (antelope), *lāva* (common quail) and *kapiñjala* (grey partridge). One should drink unpolluted *sīdhu* and *mṛdvikā* types of wine.

One should also enjoy the blossoms of the woman and garden. [22-26).

The *kapha* gets accumulated in the seasons preceding the spring; it gets liquefied during the spring as the body is exposed to the increased heat of the sun during this time. Thus, the *kapha*, so liquefied, affects both the power of digestion as well as metabolism.

Elimination therapies consisting of emesis, purgation, *nirūha* and *anuvāsana* types of enema and *śirovirecana* (elimination of *doṣas* from the head) should be administered so as to eliminate the vitiated *doṣas*. Emetic therapy should be administered in the month of *cāitra* only. Sexual intercourse with an amount of moderation is prescribed in this season so as to minimise the *kapha* in the body.

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः ।
 स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम् ॥२७॥
 शीतं सशर्करं मन्यं जाडलान्मृगपक्षिणः ।
 घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति ॥२८॥
 मद्यमल्पं न वा पेयमथवा सुबहूदकम् ।
 लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ॥२९॥
 दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले ।
 भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके ॥३०॥
 व्यजनैः पाणिसंस्पृशैश्चन्दनोदकशीतलैः ।
 सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः ॥३१॥
 काननानि च शीतानि जलानि कुसुमानि च ।
 ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः ॥३२॥

During the summer, the sun evaporates the moisture of the earth by its rays. In this season, the intake of sweet, cold, liquid and untuous diets and drinks is prescribed. One who takes cold *mantha* (a

type of groat) alongwith sugar as well as the meat of the animals or birds of arid climate, ghee and milk alongwith *śāli* rice (*Oryza sativam* Linn.), during this season, does not suffer (from any diseases). One should either drink alcohol in little quantity or should not drink at all and even if one drinks, he should drink alongwith plenty of water. One should further avoid taking diets which are salty, sour, pungent or hot. Physical exercise is also to be given up during this season. During the day time one should sleep in an aircooled apartment. During the night, after having besmeared the body with sandal paste, one should sleep on the open airy roof of the house which is cooled by the rays of the moon. One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hands - both cooled with sandal water. One should keep himself aloof of sexual intercourse and should enjoy gardens, cold water and flowers during this season. [27-32]

Groat mingled with cold water and ghee - neither too liquid nor too solid is known as *mantha*.

During the summer, alcoholic drinks are generally prohibited. However, for those who are addicted to drinking, it might not be advisable to prohibit it altogether; for them drinking in smaller-quantity is prescribed. But for them also, only the drink mixed with plenty of water is prescribed. If the liquor is diluted with plenty of water, it gets rid of its harmful qualities like heat, sourness, etc. If alcoholic drink is completely withdrawn from those who are addicted to it, this may lead to diseases due to the break of habits, so drinking in smaller quantity or drinking liquor

diluted with sufficient water is prescribed for those persons.

The word “*maṇi*” does not mean ‘gems’ in the present context. It rather qualifies *muktā*, i.e. pearl.

Gardens, cold water and flowers are to be enjoyed in the midday. One is, however, required to keep himself aloof of sexual intercourse in the entire summer season - both during day and night.

Dietetics and Regimen for rainy season :

आदानदुर्बले देहे पक्ता भवति दुर्बलः ।

स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः ॥३३॥

भूवाष्पान्मेधनस्यन्दात् पाकादम्लज्जलस्य च ।

वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः ॥३४॥

तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते ।

उदमन्थं दिवास्वप्नमवश्यायं नदीजलम् ॥ ३५ ॥

व्यायाममातपं चैव व्यवायं चात्र वर्जयेत् ।

पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत् ॥३६॥

व्यक्ताम्ललवणस्त्रेहं वातवर्षाकुलेऽहनि ।

विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये ॥३७॥

अग्निसंरक्षणवता यवगोधूमशालयः ।

पुराणा जाडलैर्मसैर्भोज्या यूषैश्च संस्कृतैः ॥३८॥

पिबेत् क्षौद्रान्वितं चाल्यं माध्वीकारिष्टम्बु वा ।

माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा ॥३९॥

प्रघर्षोर्द्वर्तनस्नानगन्धमाल्यपरो भवेत् ।

लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम् ॥४०॥

In the body, weakened during the period of dehydration the power of digestion is also weakened. It is further weakened due to the vitiation of *vāta* and other *doṣas* during the rains. The power of digestion in the period is also affected due to gas coming out of the earth, rainfall, increase of acidity in water and consequently *vāta* and other

doṣas get vitiated. So it is advisable to be moderate as regard to diet and regimen during the rainy season. One should abstain from taking *mantha* (groat) diluted in excess, day sleep, frosts, water from river, (excessive) exercise, moving in the sun, and indulgence in sexual intercourse. One should generally use honey in preparing diets, drinks and others.

If the days are cooler due to heavy rains accompanied by the storms, one should take such of the diets as are conspicuously sour, salty and unctuous; this serves as an effective antidote to the vitiation of *vāta* during the rainy season.

In order to maintain normal power of digestion one should take old barley, wheat and *śāli* rice (*Oryza sativum* Linn.), alongwith the meat of arid animals and vegetable soup. Moreover, one should drink the *mādhvika* or *ariṣṭa* type of liquor, pure rain water or water from the well or pond - boiled and cooled, mixed with little honey. It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity. [33-40]

In the event of the body being weakened, the power of digestion is also weakened. For, the power of digestion always depends upon bodily strength.

The factors that cause vitiation of *vāta*, *pitta* and *kapha* are the water vapour coming out of the earth, rain water and the acidity of water. The water vapour coming from of the earth vitiates all the three *doṣas*, viz. *vāta*, *pitta* and *kapha* due to specific action. The rainwater vitiates *vāta* and *kapha*. The rains are responsible for the increase of acidity in

water which causes vitiations of *pitta* and *kapha*. In fact, the weakness in the power of digestion also causes vitiation of all the three *doṣas*; *kapha* and *pitta* are vitiated due to the non-digestion or half-digestion of food; *vāta* is vitiated due to the consumption of tissue elements caused by inadequate production of the nutrient material responsible for the nourishment of tissue elements. It, therefore, follows that during the rains, the vitiation of *doṣas* is caused by the weakness in the power of digestion and vice versa- vide *Aṣṭāṅga hṛdaya : Sūtra 3 : 43-44*.

Even though by nature, honey is responsible for the vitiation of *vāta*, its intake in small quantity is prescribed in order to overcome dampness (*kleda*) of the rainy season.

When it is too cold due to heavy rains accompanied with storms, the sour and salty diets are required to be taken. Even though such diets vitiate *pitta*, they are exceedingly useful in overcoming the vitiation of *vāta*, which is the most harmful of all.

Dietetics and Regimen for autumn :

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः ।
 तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति ॥४१॥
 तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम् ।
 पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः ॥ ४२ ॥
 लावान् कपिज्जलानेणानुरभाञ्छरभान् शशान् ।
 शालीन् सयवगोधूमान् सेव्यानाहुर्धनात्यये ॥४३॥
 तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम् ।
 धाराधरात्यये कार्यमातपस्य च वर्जनम् ॥४४॥
 वसां तैलमवश्यायमौदकानूपमामिषम् ।
 क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत् ॥४५॥

दिवा सूर्याशुसंतप्तं निशि चन्द्रांशुशीतलम् ।
 कालेन पक्वं निर्दोषमगस्त्येनाविधीकृतम् ॥४६॥
 हंसोदकमिति ख्यातं शारदं विमलं शुचि ।
 स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ॥४७॥
 शारदानि च माल्यानि वासांसि विमलानि च ।
 शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः ॥४८॥

The body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the beginning of autumn. So the *pitta* accumulated during the rains gets generally vitiated. In this season, sweet, light, cold and bitter foods and drinks which have potentialities to alleviate *pitta* are to be taken in proper quantity when there is good appetite. Furthermore, the meats of *lāva* (common quail), *kapiñjala* (Grey partridge), *eṇa* (antelope), *urabhra* (sheep), *śarabha* (wapiti), and *śaśa* (rabbit), rice, barley and wheat are prescribed during this season. Intake of ghee prepared with bitter medicines, purgation, bloodletting are also prescribed for this season. One should avoid taking sun bath, fat, oil and meat of aquatic and marshy animals and alkaline salt preparations and curd in food. One should not sleep during day time and should not expose himself to frost and easterly wind. The water exposed to the heat of the sun during the day time and to the cooling rays of the moon during night, also purified by time and detoxicated by star canopus (*agastya*) is known as "*hamsodaka*" which is spotlessly clear and is as beneficial as nectar for the purpose of bathing, drinking and swimming. Use of garlands made of autumnal flowers and clean apparel and also the rays of the moon in the evenings are exceedingly beneficial in this season. [41-48).

The autumm is preceded by the rainy season. Thus, a human body accustomed to cooling effects of the rainy season here-to-fore, gets all of a sudden exposed to the scorching rays of the sun during this season. Generally, this causes vitiation of *pitta*. This can be prevented if proper steps are taken to avoid the accumulation of *pitta* during the rainy season. Unless the *pitta* is accumulated during rainy season, the contact with the autumnal scorching rays of the sun may have no effect on its vitiation.

In this season only light food is to be taken. The lighter the food, the greater is the power of digestion. Even though, *pitta* is identified with the digestive fire itself, it brings about loss of appetite due to an increase in its liquid fraction. As it has been said, "As even hot water extinguishes fire, so does *pitta* suppress the digestive power."

Intake of unproportionate diets is always harmful, but it is all the more so during this season because it brings about many severe types of ailments; hence is the emphasis on proper quantity.

Various therepeutic measures have been prescribed to overcome *pitta*. One should first of all try the intake of ghee prepared of bitter drugs. If this is not effective, one may try purgation. If this also fails to alleviate *pitta* and there is conspicuous vitiation of *rakta*, for that one should take recourse to blood letting. It is very likely that the *rakta* also gets vitiated during this season - cf. *Sūtra* 24 : 10.

In order that the full benefit might be derived out of the autumnal water, it is necessary that the water remains exposed to the rays of the sun uninhibited by clouds, etc. for the whole day and so to the moon for the whole night.

Rain water is polluted owing to its contact with the earth and also because there is an increase of sliminess and acidity. All these are subsided during the autumn and so the water gets rid of such factors which are responsible for the vitiation of *doṣas*. Again during the rainy season, water is infected, so to say due to its contacts with snakes, poisonous spiders, etc. This is neutralized by the advent of the star canopus (*agastya*) and water becomes free from all its poisonous effects.

The word "*hamsodaka*" has two connotations. *Hamṣa* stands for the sun and the moon; so the water purified by the rays of the sun and the moon is known as "*hamsodaka*." It is known as "*hamsodaka*" also because this is the type of purified water which swans (*hamṣa*) enjoy.

The rays of the moon are beneficial to the health in this season only in the evenings. They are exceedingly cool in the night and as such they might be harmful for health.

One should simultaneoussly start following up the prescriptions of the succeeding season and the avoidance of those of the preceding season sometime between the last week of the preceding season and the first week of the succeeding season - cf. *Aṣṭāṅga hr̥daya: Sūtra* 3 : 58.

Principles of homologation :

इत्युक्तमृतुसात्यं यच्चेष्टाहारव्यपाश्रयम् ।

उपशेते यदौचित्यादोकः सात्यं तदुच्यते ॥४९॥

Thus the seasonal homologation relating to the regimen and diet has been explained. Such of the regimen and diets which have become non-injurious to the body by habitual use are known as *okasātmya* (they form part and parcel of the nature of the body

so much so that even otherwise harmful, they do not cause any harm to the body like the poison of a snake). [49]

देशानाममयानां च विपरीतगुणं गुणैः ।

सात्यमिच्छन्ति सात्यज्ञाश्चेष्टितं चाद्यमेव च ॥५०॥

The experts in the subject advise habitual use of such diets (including drugs) and regimen having opposite qualities of the habitat of the individuals and the diseases they are suffering from.[50]

For the maintainance of health, it is necessary that a perfect equilibrium is established with regard to the various forces acting and counteracting on the body. If there is an excessive deficiency in any respect anywhere, it has got to be neutralized. Supposing a place is excessively cool, the body would constantly need some additional extraneous heat to maintain itself against the excessive cold of the place. Similarly, marshy lands are by nature dominated by the qualities of unctuousness and heaviness. Individuals residing in such places would naturally be required to become used to taking meat of animals of arid climate, honey etc. which are dominated by qualities like roughness and lightness in contradistinction with those of the unctuousness and heaviness which dominate the climate of these lands. Similarly, one should be required to follow a regular regimen on the above lines in order to counteract the imbalancing forces of these places. The same principle also holds good with regard to the various diseases, For example, if a disease has occurred due to the vitiation of *vāta*, then the diets, drugs and regimen are to be habituated in such a manner that they counteract the effects of the former.

तत्र श्लोकः—

ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किंचन ।

तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च ॥५१ ॥

To sum up :-

Whatever is to be used and not to be used in different seasons by human beings have been described in this chapter on 'Qualitative Dietetics' along with the principles of homologation. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते

श्लोकस्थाने तस्याशितीयो नाम षष्ठोऽध्यायः ॥६ ॥

Thus ends the sixth chapter on "Qualitative Dietetics" of *Sūtra* Section of Agniveśa's work as redacted by Caraka.

CHAPTER VII

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः ॥१॥

इति ह स्माह भगवानात्रेयः ॥२॥

We shall now expound the chapter on "Non-Suppression of Natural Urges". Thus said Lord Ātreya. [1-2]

Non suppressible urges :

न वेगान् धारयेद्धीमा ज्ञातान् मूत्रपुरीषयोः ।

न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च ॥३॥

नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः ।

न वाष्पस्य न निद्राया निःश्वासस्य श्रमेण च ॥४॥

One should not suppress the natural urges relating to urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion. [3-4]

For living a normal healthy life, it is necessary that the needs of these natural urges are satisfied instantaneously, i.e. as soon as they are explicit. As regards breathing, suppression of urges relating to all types of breathing is prohibited but it is all the more so with regard to the breathing caused by over exertion - cf. *sūtra* 7:24. *Suśruta* has also explained that by suppressing breathing caused by over exertion one gets heart diseases, fainting or even phantom tumour in the abdomen - cf. *Suśruta; uttaratantra* 55:17

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये ।

पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु ॥५॥

Various types of diseases occur by the suppression of these urges. For the purpose of their

treatment, they are being dealt with here one by one. [5]

Effects of suppression of natural urges and their treatment - Micturition reflex :

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा ।

विनामो वंक्षणाहः स्याल्लिङ्गं मूत्रनिग्रहे ॥६॥

स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् ।

मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च ॥७॥

Suppression of the urge for micturition causes pain in bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen.

If the suppression of urine has been done, tub bath, massage, nasal drops of ghee and all the three types of basti should be given. [6-7]

Avapīḍa means the use of a particular drug for inhalation in excess. The three types of basti are as follows :-

(i) *Nīrūha* - Otherwise known as *āsthāpana*, this type of enema is prepared predominantly with the decoctions of medicinal plants.

(ii) *Anuvāsana* - This is a type of enema prepared by medicated fat.

(iii) *Uttarabasti* - This is urethral and vaginal douche.

Defecation reflex :

पक्वाशयशिरःशूलं वातवर्चोऽप्रवर्तनम् ।

पिण्डकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते ॥८॥

स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च ।

हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च ॥९॥

If one holds the urge for defecation, it causes

colic pain, headache, retention of faeces and flatus, cramps in the calf muscles and distension of abdomen.

In such cases, fomentation, massage, tub bath, suppositories and enema should be given and one should take foods and drinks which are laxative in nature. [8-9]

Seminal discharge reflex :

मेढ्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा ।
भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च ॥१०॥
तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः ।
शालिः पयो निरुहश्च शस्तं मैथुनमेव च ॥११॥

Pain in the phallus and testicles, malaise, cardiac pain and retention of urine are caused by the suppression of the urge for seminal discharge. In that case massage, tub bath, *madirā* type of wine, chicken, *śāli* rice (*Oryza sativa* Linn.), milk, non-greezy enema and sexual intercourse are prescribed. [10-11]

Flatus passing reflex :

सङ्गो विण्मूत्रवातानामाध्याने वेदना क्लमः ।
जठरे वातजश्चैव शस्तं वातानुलोमनम् ॥१२॥

If one suppresses the urge for passing flatus, this causes retention of faeces, urine and flatus, distension of abdomen, pain, exhaustion and other abdominal diseases due to the vitiation of *vāta*. In that case, oleation, fomentation, suppositories, intake of foods and drinks having carminative action and enema are prescribed. [12-13]

Vomiting reflex :

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः ।
कुष्ठहृत्लासवीसर्पाश्छर्दिनिग्रहजा गदाः ॥१४॥

- भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम् ।
रूक्षान्नपाने व्यायामो विरेकश्चात्र शस्यते ॥१५॥

The diseases caused by the suppression of the urge for vomiting are pruritus, urticaria, anorexia, black pigmentation of face, oedema, anemia, fever, skin diseases, nausea and erysipelas. In such cases, induction of vomiting, smoking, fasting, bloodletting, non-greasy foods and drinks, physical exercise and purgation are prescribed. [14-15]

Sneezing reflex :

- मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ ।
इन्द्रियाणां च दौर्बल्यं क्षवयोः स्याद्विधारणात् ॥१६॥
तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः ।
हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम् ॥१७॥

By the suppression of the urge for sneezing ailments like torticollis, headache, facial paralysis, hemicrania and weakness of the sense organs are caused. For that one should apply massage and fomentation in the head-neck region, and use smoking alongwith nasal drops. One should also take food which is useful for the alleviation of *vāta* and should take ghee after meals. [16-17]

Eructation reflex :

- हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः ।
उगदारनग्रहात्तत्र हिक्कायास्तुल्यमौषधम् ॥१८॥

Suppression of eructation cause hiccough, dyspnea, anorexia, tremor, obstacles in the proper functioning of heart and lungs. The treatment for this condition is the same as for hic-cough. [18]

Yawning reflex :

- विनामाक्षेपसंकोचाः सुप्तिः कम्पः प्रवेपनम् ।
जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम् ॥१९॥

Suppression of yawning causes bending, convulsion, contractions, numbness, tremor and shaking (*pravepana*) of the body and the treatment for these are the drugs used for alleviating *vāta* [19]

Hunger reflex :

कार्श्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः ।

क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम् ॥२०॥

By suppressing hunger, one subjects himself to emaciation, weakness, change in bodily complexion, malaise, anorexia and giddiness. In that case, one, should take unctuous, hot and light food. [20]

Thirst reflex :

कण्ठास्यशोषो बाधिर्यं श्रमः सादो हृदि व्यथा ।

पिपासानिग्रहात्तत्र शीतं तर्पणमिच्छिते ॥२१॥

Suppression of thirst causes dryness of throat and mouth, deafness, exhaustion, weakness and cardiac pain. In that case, one should take cold demulcent drinks.[21]

Tear reflex :

प्रतिश्यायोऽक्षरोगश्च हृद्रोगश्चारुचिर्भ्रमः ।

बाष्पनग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥२२॥

By suppressing tears; one gets rhinitis, eye diseases, heart diseases, anorexia and giddiness. For that, sleep, intake of wine and pleasing talks are helpful.[22]

Sleeping urge :

जृम्भाऽङ्गमर्दस्तन्द्रा च शरीरोगोऽक्षिगौरवम् ।

निद्राविधारणात्तत्र स्वप्नः संवाहनानि च ॥२३॥

Suppression of the urge for sleep causes yawning, malaise, drowsiness, headache and heaviness in the eyes. To overcome that one should resort to sound sleep and massage of the body.[23]

Breathing reflex :

गुल्मृहद्रोगसंमोहाः श्रमनिःश्वासधारणात् ।

जायन्ते तत्र विश्रामो वातध्यश्च क्रिया हिताः ॥२४॥

By the suppression of breathing coming out of exertion, phantom tumour, heart diseases and fainting are caused. In that case one should take rest and resort to the regimen prescribed for the alleviation of *vāta*. [24]

Prevention of diseases caused by suppression of natural urges :

वेगनिग्रहजा रोगा य एते परिकीर्तिताः ।

इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत् ॥२५॥

These are the diseases caused by the suppression of the various natural urges. One desirous of preventing these diseases, should not suppress any of these natural urges. [25]

In the *Suśruta*, 13 types of *udāvarta* have been enumerated corresponding to the suppression of 13 natural urges. But in the chapter entitled "*Aṣṭodarīya*" (*Sūtra* 19), Caraka enumerates only six types of *udāvarta* corresponding to the suppression of the six natural urges, viz. those relating to the micturition, defecation, *vāta* (flatus), seminal discharge, vomiting and sneezing. He probably intends to include the other seven types of *udāvarta* corresponding to the suppression of the remaining seven types of natural urges under the suppression of *vāta*.

Suppressible urges :

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च ।

साहसानामशस्तानां मनोवाक्कायकर्मणाम् ॥२६॥

One desirous of his well-being during his

lifetime and after, should suppress urges relating to rashness and evil deeds-mentally, orally and physically. [26]

Not that all the urges have got to be satisfied. There are some urges which need be suppressed. The urge for rash action (for example, running towards a wild elephant) or urge for doing evil deeds have got to be very carefully restrained - mentally, orally and physically.

लोभशोकभयक्रोधमानवेगान् विधारयेत् ।

नैर्लज्जेष्वीतिरागाणामभिध्यायाश्च बुद्धिमान् ॥२७॥

(Similarly), a wise person should refrain from satisfying the urges relating to greed, grief, fear, anger, vanity, shamelessness, jealousy, too much of attachment and malice. [27]

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च ।

वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम् ॥२८॥

One should also refrain from letting loose the urges of speaking extremely harsh words, back-biting, lying and use of untimely words. [28]

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया ।

स्त्रीभोगस्तेयहिंसाद्या तस्या वेगान्वधारयेत् ॥२९॥

Violence to others whatsoever, urges relating to such physical actions including adultery, theft and persecution are to be restrained. [29]

The physical restraint prescribed in the present verse also includes such careless insulting acts like stretching the legs before superiors, etc.

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम् ।

धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च ॥३०॥

The virtuous one, who is free from all vices

relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtue (*dharma*), wealth (*artha*), and desire (*kāma*). [30]

Exercise : Definition

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी ।

देहव्यायामसंख्याता मात्रया तां समाचरेत् ॥३१॥

Such a physical action which is desirable and is capable of bringing about bodily stability and strength is known as physical exercise. This has to be practised in moderation. [31]

Physical exercises are to be practised only in moderation. If they are over-done, they cause over-exertion, giddiness etc., which is not desirable. So they are to be practised until they bring about lightness, etc. in the body cf. *Suśruta : Cikitsā* 24:80.

Good effects of exercise :

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता ।

दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ॥३२॥

Physical exercise brings about lightness, ability to work, stability, resistance to discomfort and alleviation of *doṣas* (specially *kapha*). It stimulates the power of digestion. [32]

Bad effects of excessive exercise :

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः ।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥३३॥

Physical exercise in excess causes exertion, exhaustion, consumption, thirst, bleeding from different parts of the body (*raktapitta*), *pratāmaka* (a type of dyspnoea), cough, fever and vomiting. [33]

Features of correct exercise :

(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा ।

हृदयाद्युपरोधश्च इति व्यायामलक्षणम् ॥१॥)

Perspiration, enhanced respiration, lightness of the body, ? inhibition of the heart and such other organs of the body are indicative of the exercise being performed correctly.

Excess of following behaviours is bad :

व्यायामहास्यभाष्याध्वग्रास्यधर्मप्रजागरान् ।

नोचितानपि सेवेत बुद्धिमानतिमात्रया ॥३४॥

One should not practise, exercise, laughing, speaking, travelling on foot, sexual activities and night wakings, in excess even if one is accustomed to these. [34]

Simile on the bad effects of their excessive use :

एतानेवंविधाँश्चान्यान् योऽतिमात्रं निषेवते ।

गजं सिंहं इवाकर्षन् सहसा स विनश्यति ॥३५॥

One who indulges in these and such other activities in excess, suddenly perishes like a lion trying to drag an (huge) elephant. [35]

Excessive indulgence in activities; whatsoever, is prohibited, inasmuch as such indulgence may cause instantaneous death. Even a powerful animal like a lion meets with death due to the vitiation of *vāta* caused by over-exertion, if he tears open a disproportionately huge elephant.

Contra-indication of exercise :

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्षिताः ।

क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः ॥१॥

बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभाषकाः ।

ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये ॥२॥)

Exercise is contra-indicated for persons who are emaciated due to excessive sexual activity, weight lifting and by travelling on foot and for those who are in grip of anger, grief, fear, exhaustion and for

the children, for the old persons and for persons having vātika constitution and profession of speaking too much. One should not do exercise while he is hungry and thirsty also.

Schedule for giving up the addictions :

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः ।

हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते ॥३६॥

प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत् ।

एकान्तरं ततश्चोर्ध्वं द्वयन्तरं त्र्यन्तरं तथा ॥३७॥

A wise person should give up by and by unwholesome practices to which he is addicted and he should correspondingly adopt ones which are wholesome. The schedule for the same is given below.

On the first day one should give up a quarter of the unwholesome practice (still maintaining 3/4 of it,) and correspondingly adopt a quarter of wholesome. On the second day, half of the unwholesome practice is to be given up and half of the wholesome one is to be adopted; this is to be continued for the third day also. On the fourth day, 3/4 of the unwholesome practice is to be given up and 1/4 of the wholesome one is to be adopted. This process is to be continued on the 5th and 6th day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the 7th day. [36-37]

There is, however, difference of opinion as to the process and duration of giving up and adopting the unwholesome and wholesome practices respectively. And accordingly it may take longer time.

Importance of following the schedule :

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।

सन्तो यान्त्यपुनर्भावमप्रकम्या भवन्ति च ॥३८॥

By slowly and gradually giving up the unwholesome practices and by increasing the wholesome practices correspondingly the unwholesome practices are eradicated for ever and the wholesome practices are fully adopted. [38]

One should not be in a hurry to give up and to adopt the unwholesome and wholesome practices respectively. A sudden change in habits is likely to cause immense harm to the body cf. *Aṣṭāṅga hr̥daya* :Sūtra 3:58. Only a slow and steady process as indicated in the text above can absolutely eradicate the effects of unwholesome practices and stabilise the effects of wholesome ones.

समपित्तानिलकफाः केचिद्गर्भादि मानवाः ।

दृश्यन्ते वातलाः केचित्पित्ताः श्लेष्मलास्तथा ॥३९॥

तेषामनातुराः पूर्वे वातलाद्याः सदातुराः ।

दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते ॥४०॥

Some persons maintain the equilibrium of *vāta*, *pitta* and *kapha* from the very time of conception; some are dominated by *vāta*, some by *pitta* and some by *kapha*.

Those of the first category are not susceptible to diseases and the rest of them are always likely to suffer. The body constitution (*Deha Prakṛti*) of persons is named according to the predominance of *Doṣas*. [39-40]

At the time of conception, in certain individuals, there is equilibrium of *vāta*, *pitta* and *kapha*; some are dominated by *vāta* (*vātala*); some are dominated by *pitta* (*pittala*); some are dominated by

kapha (śleṣmala); some are dominated by two *doṣas*, i.e. by *vāta-pitta*, *vāta-kapha* and *pitta-kapha*. Out of these categories, individuals of the first category, by nature, maintain a normal health. Those belonging to other categories always suffer from one or the other of the bodily defects, although they might apparently be having normal health. For example, even if a person is healthy therewise, but if he is by nature dominated by *vāta*, he will be susceptible to the cracking of the different parts of the body. This happens because, the very normal condition of health of such individuals is dominated by the one or the other of the *doṣas*. Such individuals are said to have normal health, not because their bodily conditions are absolutely normal, but because the condition of their body is whatsoever they have it since birth.

It might be argued that the various types of natural conditions (*prakṛti*) of the body as produced at the time of conception are invariable and as such continue for the whole life. Such conditions are changed in certain individuals only to indicate imminent death. As it has been stated by Suśruta, "The *doṣas* relating to the natural conditions of the body (*prakṛti*) get never enhanced, transformed or diminished except in the cases of moribund individuals" - vide *Suśruta : Śārīra* 4 : 78. But then if one possessing an equilibrium of *doṣas* or the one dominated by *vāta*, is subjected to diseases like epilepsy caused by the vitiation of *vāta*, naturally the original *vāta* is enhanced. Similarly if one, dominated by *vāta* suffers from diseases due to the vitiation of *pitta*, the bodily natural condition (*prakṛti*) dominated by *vāta* gets transformed into the one dominated by *pitta*. Sometimes, the one in

position of the natural condition of the body (*prakṛti*) having equilibrium of *doṣas* suffer from diseases caused by the diminution of one of the *doṣas*, then the *doṣas* responsible for the causation of the natural condition of the body (*prakṛti*) are diminished - cf. *Sūtra* 18 : 52. How to reconcile this contradiction ? If diseases similar to the natural bodily condition (*prakṛti*) occur, the enhancement is found not in the *doṣas* relating to the natural bodily condition but in the *doṣas* caused by some extraneous factors. The *doṣa*, which is responsible for the causation of *prakṛti*, is different from the *doṣa* subsequently vitiated to cause the diseases. *Doṣas* of the former category do not play any direct role in the production of the disease. The statement of Caraka, given below, corroborates this view. "When a *doṣa* is joined with homologous seasons, tissue elements and *prakṛti* (natural condition of the body) it becomes too powerful to be contested and as such causes the disease known as *santata* : this is very difficult to be tolerated" - vide *Cikitsā* 3 : 55. Thus if a person of *vāta-prakṛti* suffers from diseases caused by *pitta*, the original physical condition dominated by the *vāta* remains absolutely unaffected causing as it does the cracking in hands and feet; it is neither augmented nor diminished. To sum up : *doṣas* responsible for the causation of *prakṛti* (natural body constitution), neither gets aggravated, nor changed, nor diminished. So an individual possessing the physical constitution, caused by the equilibrium of *doṣas* at the time of conception cannot imbibe the qualities of individuals having other *prakṛtis*. This applies to all other *prakṛtis* in general.

The dominant *doṣas*, at the time of conception do not affect the body at a later stage inasmuch as

they constitute the very nature of the body. And so, being inseparably related to the body, they, in themselves do not cause any bodily defects. As Suśruta says, "As an insect produced out of the poison, does not die of its own poison, so the body is not too much affected by the *doṣas* responsible for causing its constitution at the time of conception" - vide *Suśruia : Śārīra* 4 : 79. An identical reference is available in *Aśvavaidyaka* - a treatise on the treatment of horses.

The *doṣas* aggravated at the time of conception do affect the embryo but they do not altogether impair the productivity of sperms and ovum. If, however, the *doṣas* are too much aggravated, they might even impair the productive power of sperms and ovum, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned *doṣas*.

Principles of dietetics and regimen for persons having different constitutions :

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः ।

समसर्वरसं सातम्यं समधातोः प्रशस्यते ॥४१॥

Such of the diets and regimen, as stand in contradistinction with the *doṣas* responsible for the production of the particular *prakṛti* (body constitution) are prescribed for the maintenance of positive health. For individuals having equipoised state of *doṣas*, habitual intake of diets consisting of all *rasas* (tastes) in proportionate quantity is prescribed. [41]

The prescription of diets consisting of all *rasas* in proper (same) quantity for individuals of *samaprakṛti* (having equipoised state of *doṣas*) needs further elucidation. It is not that all the *rasas* are

intended to be taken in equal quantity. No healthy person will relish as much of pungent food as of sweet dishes. It will also not be helpful for the maintenance of health in the healthy person. So the proportion of *rasas* is to be determined according to the individual's taste and food value - cf. *Sūtra* 6 : 11. *Vāta-prakṛti* man may require more of diets having *madhura* (sweet), *amla* (sour) and *lavaṇa* (saline) taste during winter, whereas for a *sama-prakṛti* man, diets having all the tastes specially *amla* (sour) and *lavaṇa* (saline) tastes are prescribed. Thus, the proportion of *rasa* is to be determined according to the bodily constitution (*prakṛti*), season, and dietetic propriety-vide *Aṣṭāṅga hṛdaya* : *Sūtra* 3 : 57.

Excretory orifices :

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च ।

मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः ॥४२॥

मलवृद्धिं गुरुतया लाघवान्मलसंक्षयम् ।

मलायनानां बुध्येत सङ्गोत्सर्गादीव च ॥४३॥

There are two orifices in the lower part of the body (viz., the rectum and urethra), seven orifices in head (viz., two eyes, two ears, two nostrils and a mouth) and there are multiple openings of sweat glands, i.e. hair roots serving the purpose of excretion. These are affected by the increase in quantity of excretions and by their vitiation. If there is heaviness in the excretory orifices or there is excessive excretion, it is indicative of an increase in excreta. On the other hand, if there is lightness in the excretory orifices or there is no excretion it indicates the decrease in excreta. [42-43]

Principles of treatment for excretory disorders :

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत् ।

व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन् ॥४४॥

One should ascertain from signs and symptoms indicated above the exact nature of the diseases due to the increase of the excreta and then should treat the curable one by prescribing therapies which are having opposite qualities from the diseases and their causes, paying due regard to the dose and time. [44]

Description of therapies opposite to diseases and its causes includes even such of the therapies as are apparently not opposite but cure the ailments when administered.

Importance of following the regimen for healthy persons :

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे ।

जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ॥४५॥

Those, who do not follow a course of life conducive to the maintenance of good health, are susceptible to the above-mentioned and similar other diseases. A healthy person should, therefore, follow a course of life conducive to the maintenance of good health. [45]

Rules for the prevention of endogenous diseases :

माधवप्रथमे मासि नभस्यप्रथमे पुनः ।

सहस्यप्रथमे चैव हारयेद्दोषसंचयम् ॥४६॥

स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः ।

बस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान् ॥४७॥

यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत् ।

रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥४८॥

रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु ।

धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च ॥४९॥

विधिरेष विकाराणामनुत्पत्तौ निदर्शितः ।

निजानामितरेषां तु पृथगेवोपदेक्ष्यते ॥५०॥

In the month of *Caitra*, *Śrāvaṇa* and *Mārgaśīrṣa* (approximately March-April, July-August and November-December respectively), one should administer eliminatoin therapies.

After the oleation and fomentation therapies, one should administer emetics and purgatives. Then one should apply enema nd inhalation therapies in proper sequence according to the requirement. And thereafter one should administer rejuvenative and procreative therapies with due regard to the temporal propriety. If this is done, the tissue elements are maintained in homeo stasis and diseases are not caused; there is proper growth of tissue elements and the process of ageing is checked.

Thus, the ways and means of preventing endogenous diseases have been described. Those for the exogenous ones will be described separately. [46-50]

In order that one may not be affected by the diseases, one should take recourse to preventive therapy well in advance. The months suitable for the administration of elimination thepapy generally are *Caitra* (March-April), *Śrāvaṇa* (July-August), and *Mārgaśīrṣa* (November-December) included respectively in the spring, rainy and autumn seasons - cf. *Vimāna* 8 : 125 and *Siddhi* 6 : 5. A similar reference is also found in *Suśruta* : *Sūtra* 6 : 10. The elimination therapy is to be administered in accordance with the procedure and order indicated

in the Sixth Chapter of *Siddhisthāna*. Moreover, this is to be noted that this therapy will be required to be administered in the later half of the seasons concerned, when the *doṣas* are already accumulated and it is more convenient to eliminate them. Kapilabala is also in agreement with this view..

Haricandra is, however, of the view that the word "*sahasya*" in the present verse represents the sixth case ending of the word "*saha*" ending in 'a' and, as such, he interprets "*sahasya prathame*" as the month preceding *Mārgaśīrṣa* (*saha*) i.e. *Kārtika*. Vāgbhaṭa also follows him - cf. *Aṣṭāṅga hr̥daya* : *Sūtra* 13 : 33. He says, "one should promptly eliminate *vāta*, *pitta* and *kapha* accumulated respectively in summer, the rainy season and winter in the months of *Śrāvaṇa*, *Kārtika* *Caitra* respectively." Some commentators have attempted a reconciliation between the interpretations given above by taking recourse to another reading, presumably interpolated, where an interval of three months is prescribed in between any two of the consecutive elimination therapies (*trimāsāntarītān*), But this is a side issue not to be taken seriously.

Emesis, purgation and enema are not to be administered in the order of the seasons indicated in the text. They are rather to be administered in accordance with the therapeutic needs of the respective seasons. That to is say, emesis is to be administered in *Caitra*, purgation in *Mārgaśīrṣa* and enema therapy in *Śrāvaṇa*.

By administering the emesis, purgation and enema therapies, one is not only immuned to the vitiation of endogenous *doṣas* (disease causing factors) but also to the exogenous ones produced by evil spirits, wind, etc., as well as mental defects.

Agents causing exogenous diseases :

ये भूतविषवाय्वग्निसंग्रहारादिसंभवाः ।

नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति ॥५१॥

ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये ।

मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः ॥५२॥

Exogenous diseases produced by evil spirits, poison, wind, fire, assault etc., from which human beings suffer, are essentially the results of the defect in one's own mental faculty. Even the emotions such as malice, despair, fear, anger, vanity and hatred, etc. are the results of defects in one's own mental faculty. [51-52]

Even though endogenous diseases are caused by some defects in the intellectual faculty (for example, exposing oneself to external wind, taking undesirable, rough food, etc.) still they are as a matter of fact direct results of vitiation of the internal *doṣas* like *vāta*, etc.

Prevention of exogenous diseases :

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।

देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥५३॥

आगन्तूनामनुत्पत्तावेष मार्गो निर्दिशितः ।

प्राज्ञः प्रागेव तत् कुर्याद्वित्तं विद्याद्यदात्मनः ॥५४॥

Exogenous diseases can be prevented by taking recourse to the avoidance of intellectual errors; restraint of sense organs; good memory; knowledge of the place, time and one's own capability and good conduct. one desirous of his own well-being should follow this up well in advance. [53-54]

Restraint of sense organs implies abstinence from indulgence in their objects. Good memory includes memory or consciousness relating to

morality of one's kith and kin as also other human beings. As it has been said, one can get rid of mental ailments of remembering the exact nature of the objects. Thus, restraint of sense organs and good memory go a long way in preventing mental diseases. One, who is conversant with local features, would avoid moving in a solitary house, forest and countries where there are calamities, etc. Similarly, one conversant with temporal features will follow all the prohibitions relating to the full moon day, etc. and also those relating to such odd times as are known for the attack of evil spirits. One who is aware of his own capabilities will avoid any contact with strong blaze, etc. Salient features of good conduct will be explained in the next chapter.

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम् ।

विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये ॥५५॥

Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatment of diseases. [55]

Āptas or sages are those enlightened human beings who are free from attachment and prejudices - cf. *Sūtra* 11 : 18-19. Diseases can be prevented by avoiding the causative factors. Diseases already manifested can be cured by following prescribed regimen and diet. But this regimen includes a thorough knowledge of the authentic sages and those in practice.

Unsuitable persons for company :

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः ।

मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः ॥५६॥

परापवादरतयश्चपला रिपुसेविनः ।

निर्धृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः ॥५७॥

Such wretched human beings, who are of sinful conduct, speech and mind, back biters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those who indulge in defaming others, the fickle minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life are to be boycotted. [56-57]

Suitable persons for company :

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः ।

वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः ॥५८॥

सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः ।

सेव्याः सन्मार्गवक्ताः पुण्यश्रवणदर्शनाः ॥५९॥

Those who have attained maturity by virtue of wisdom, learning, age, conduct, patience, memory and meditations; those who are matured and learned ones; those who maintain the company of matured persons; those who are acquainted with the human nature; those who are devoid of all anxieties; those who are well behaved with every body; those who are pacified; those who follow righteous course of action; those who advocate good conduct and those whose very name and sight are auspicious should be accompanied. [58-59]

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च ।

परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने ॥६०॥

One desirous of well being in this world and the world beyond, should try his level best to follow

the principles of health relating to diet, conduct and action. [60]

Rules for using curd :

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् ।

नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥ ६१ ॥

ज्वरासृक्पित्तवीर्यसर्पकुष्ठपाण्ड्वामयभ्रमान् ।

प्राणयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः ॥ ६२ ॥

One should not take curd at night; it should not be taken alone without ghee, sugar, green gram soup, honey or *āmalaka* (*Embllica officinalis* Gaertn.) and it should not be taken hot either. If one fond of curd does not follow these rules, he is likely to suffer from diseases like fever, *raktapitta* (bleeding from different parts of the body), *visarpa* (erysipelas), *kuṣṭha* [obstinate skin diseases including leprosy, *pāṇḍu* (anemia), *bhrama* (giddiness) and *Kāmalā* (jaundice). [61-62]

The word 'na' signifying the negative sense and occurring before 'nakta' or night as well as 'uṣṇa' or hot is directly connected with the verb "bhuñjīta". By implication, hot curd is absolutely prohibited at night. The negative sense in the compounded words like "aghr̥ta śarkara" etc; is on the otherhand directly connected with the word "na". That is to say, by force of two negatives, each of the other clauses has got a positive sense. Thus, one can take curd with ghee or sugar or greengram soup or honey or *āmalaka* (*Embllica officinalis* Gaertn.) powder. It is possible that all words conveying a negative sense in this verse are directly connected with the verb. If this interpretation is accepted, then curd mixed up with green gram soup but without ghee or sugar will become edible. Jātūkarna would rather be in agreement with this interpretation. He says that

curd should not be taken at night nor it should be taken hot nor without ghee, honey, sugar, greengram soup and *āmalaka* (*Embllica Officinalis* Gaertn.) powder.

तत्र श्लोकाः-

वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम् ।
 येषां वेगा विधार्याश्च यदर्थं यद्विज्ञाहितम् ॥६३॥
 उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः ।
 यथाप्रकृतिं चाहारो मलायनगदौषधम् ॥६४॥
 भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत् ।
 वर्ज्याः सेव्याश्च पुरुषा धीमताऽऽत्मसुखार्थना ॥६५॥
 विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः ।
 नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः ॥६६॥

To sum up :

In this chapter on "Non-suppression of Natural urges", Lord Ātreya has explained, all about natural urges, diseases arising out of them, their cure, the urges that are to be suppressed, what is wholesome, what is unwholesome; the order relating to the adoption of healthy practice and discarding unhealthy ones, proper diet according to the natural conditions of the body, the diseases relating to the excretory orifices and their treatment, prevention of diseases, persons who should be accompanied and who should not be and rules regarding intake of curd. [63-66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
 नवेगान्धारणीयो नाम सप्तमोऽध्यायः ॥७॥

Thus ends the seventh chapter on the "Non-suppression of Natural Urges" of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.

CHAPTER VIII

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः ॥१॥

इति ह स्माह

भगवानात्रेयः ॥२॥

Now we shall expound the chapter on "the Description of Sense Organs". Thus said Lord Ātreya.[1-2]

In the chapters dealing with the preventive medicine, it has been stated that one should try his best to maintain moderation with regard to diet, conduct and regimen. Accordingly a few examples of normal diets, and regimens have been described in the preceding three chapters. But it still remains to describe about normal conduct. Moreover, instructions regarding the avoidance of excessive utilisation, non-utilisation and wrong utilisation of sense organs and mind remain to be given. The present chapter is introduced to fulfil these objectives. Before coming to the main topic of discussion, the sense organs themselves are being described in the beginnig of this chapter.

Panca Pancaka : Sensory system.

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्ध्यो भवन्ति, इत्युक्तमिन्द्रियाधिकारे ॥३॥

There are five sense faculties, five material constituents corresponding to the sense faculties, five sense organs, five sense objects and five sense perceptions. These have been explained in relation to sense faculties.[3]

This description, about five sense faculties and their accessories is relevant only in the present context. Thus, there is no contradiction with the forthcoming description of eleven sensory and

motor organs which is analogous to other philosophical systems. The system of medicine, related as it is to all scriptures, takes into account even the mutually divergent views expressed in the various philosophical systems in so far as they are not opposed to the ayurvedic concepts. Thus, there is really speaking no contradiction, whatsoever.

In the present context, mind is not included under sense faculties. It is not because the author is opposed to admit it as one of the sense faculties, (in fact, the mind is mentioned as one of the sense faculties in *Sūtra* 26 : 43, on the analogy of the *Vaiśeṣika* system), because it possesses many qualities in addition to those attributed to other sense faculties. Details about the sense faculties will be given by the author himself later.

Qualities of mind :

अतीन्द्रियं पुनर्मनः सत्वसंज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसंपदायत्तचेष्टं
चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥४॥

Mind, on the other hand, transcends all sense preception. It is known as '*sattva*'; some call it '*cetas*'. Its action is determined by its contact with its object (like hapiness, misery etc;) and the soul; this acts as a driving force for all the sense faculties.[4]

Mind transcends all the sense faculties which are responsible for the perception of external objects. Even though, mind is also to be regarded as a sense faculty in as much as it is responsible for experiencing happiness etc; still it is above the other sense faculties. Rather, mind acts as a controller of all the other sense faculties. So far as its transcendental qualities are concerned, they are even attributed to other sense faculties; but they are

more so in relation to the mind which is much more subtle than the other sense faculties.

For the sake of convenience, the other synonyms of mind as '*sattva*' and '*cetas*' have been stated. The various functions of the mind are determined by its objects like happiness etc. The objects motivate the mind by their proximity. This motivation further depends upon the existence of the sensient soul. It is the soul which is in fact responsible for the experience of happiness etc., and psychic behaviour. To sum up, it is only when the objects like happiness etc; are present and the soul is active, the mind conceives its objects and motivates the sense faculties, and then the sense faculties are active in relation to their respective objects.

Mind is one not many :

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चा नेकमेकस्मिन् पुरुषे सत्त्वं,
रजस्तमःसत्त्वगुणयोगाच्च न चानेकत्वं, नहो कं होककालमनेकेषु प्रवर्तते;
तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः ॥५॥

In the one and the same individual, the mind appears to be multiple in character due to variations relating to the experience of its objects, perception of the objects of the sense faculties, its disposition and also its contact with *rajas*, *tamas* and *sattva* qualities. But really speaking, there is no multiplicity of mind. It is one and only one. So it does not motivate more than one sense faculty at a time; and that is why all the sense organs are not active simultaneously. [5]

The mind acts in various ways. Sometimes, it experiences happiness, sometimes unhappiness; it also motivates sense faculties like olfactory, gustatory, auditory, tactile and visual ones in

relation to their objects in various ways. Its disposition is also multiple in character. Similarly it takes various forms due to its contact with *rajas*, *sattva* and *tamas* qualities. For example, if the mind is dominated by *rajas*, it has the feeling of anger, if by *tamas*, of ignorance, fear etc; if by *sattva*, it imbibes truthfulness, cleanliness etc; All this supports the apparent multiplicity of the mind. But really speaking, the mind is one and only one and it is atomic in size. As it has been said, oneness and atomicity - these are, the two qualities of mind - c.f. *Śārīra* 1 : 19. Had the mind been multiple in nature, one could have all perceptions like olfactory, visual, gustatory, auditory and tactile ones at a time even as different individuals possessing different minds have such perceptions at a time. But this does not happen. This proves that one individual possess only one mind.

One might argue that very often sense faculties - more than one - are seen to be active simultaneously. How could this be explained ? The reply is that even in such cases where more than one sense faculty appear to be active at a time, it is just apparently so. In reality the various sense faculties are active in a consecutive order. This order is of course too subtle to observe. This is like the puncturing of one hundred lotus leaves placed one over the other where even though there is a consecutive order, it is not apparent due to passage of the needle with quick succession. The simultaneous perception of smell, vision, sound etc; of a *saṣkulī* type of a pastry can also be explained identically. For this reason also, the mind cannot be treated as a gross element; if it would have been gross, it could have motivated all the five sense

faculties at a time. But this never happens. So the mind is atomic in size.

Quality determination of mind :

यदुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो
बाहुल्यानुशयात् ॥६॥

According to Ācaryās the mind of a person is qualified on the basis of the type of his repeated action; It is so because that quality must be predominating in him.

How is it that an individual is known as *sāttvika*, *rājasa* or *tāmāsa* in nature ? The mental condition of every individual is flexible; sometimes, it is *rājasa*, sometimes *sāttvika* and sometimes *tāmāsa*. But in spite of the everchanging state of mind, there is one and only one quality which predominates in an individual. The predominance is judged by the frequency of a given quality in an individual. So, if somebody frequently displays the quality of *sattva* (even though occasionally he might be displaying *rājasa* and *tāmāsa* qualities), will be known as the man of *sāttvika* nature. That is to say, the quality of *sattva* would be the general rule for him, *rajas* and *tamas* would be treated as exceptions.

The role of mind in perception :

मनःपुरः सराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति ॥७॥

The sense faculties are capable of perceiving their respective objects only when they are motivated by the mind. [7]

Five sense faculties :

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि ॥८॥

The sense faculties are visual, auditory, olfactory, gustatory and tactile. [8]

The sense faculties are not to be taken in their

gross sense. For example, although eyes as such are two, the visual sense faculty is only one. So also about others.

Material constituents of sense organs :

पञ्चेन्द्रियद्रव्याणि-खं वायुर्ज्योतिरापो भूरिति ॥९॥

There are five material constituents of senses viz; *ākāśa*, *vāyu*, *agni*, *āp* and *prthvī* [9]

The material constituent which is predominantly responsible for the creation of the respective sense faculties is known as *indriya dravyas*. Such *indriya dravyas* are five according to the number of sense faculties.

While describing sense faculties, the visual sense faculty has been stated first because of its importance. As it has been said in the *Śālākya tantra* (the text on the diseases of Eye, Ear, Nose and Throat), even if one is equipped with tactile, olfactory, gustatory faculties par excellence and is possessed of strength and lusture, he is no better than a wall, if he does not possess visual faculty.

While enumerating the material constituents, on the other hand, *ākāśa* has been stated first because *ākāśa* always comes first in the list of material constituents-c.f. *Śārira* 1 : 27.

Five sense organs :

पञ्चेन्द्रियाधिष्ठानानि-अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति ॥१०॥

The five sense organs are eyes, ears, nostrils, tongue and skin. [10]

Even though, the eyes, ears, and nostrils are two and not one, still they are sense organs each pertaining to one sense faculty. So there are five sense organs corresponding to five sense faculties.

Five objects of sense faculties :

पञ्चेन्द्रियार्थाः-शब्दस्पर्शरूपरसगन्धाः ॥११॥

There are five objects of sense faculties viz; audition, touch, vision, taste and smell. [11]

Here touch includes the quantum etc., of the touch itself; of its material constituents and of such other materials which are associated with it. This is so with regard to vision, taste and smell as well.

Five sense perceptions :

पञ्चेन्द्रियबुद्ध्यः-चक्षुर्बुद्ध्यादिकाः, ताः पुनरिन्द्रियेन्द्रियार्थसत्त्वात्म-
सन्निकर्षजाः, क्षणिका, निश्चयात्मिकाश्च, इत्येतत् पञ्चपञ्चकम् ॥१२॥

There are five kinds of perception viz; visual, tactile, auditory, gustatory and olfactory. These are again the products of the combination of sense faculties, their objects, the mind and the soul; they are momentary and determinative. This is all about the five pentads. [12]

Sense perceptions are caused by the distinctive factors like visual faculty. Of all the sense perceptions, visual perception, being of the widest distribution, occupies the first position.

How are the sense perceptions produced ? They are produced as a result of the combination of the sense faculties, their objects, the mind and the soul. This combination may be of two types viz., mere contact and inseparable concomitance. For example, in visual perception, the soul establishes its contact with the mind, the mind with the sense faculty and sense faculties in their turn with the objects. In the auditory perceptions, on the other hand, the auditory faculty and sound constitute a combination of inseparable concomitance.

These perceptions are momentary in the sense that they fade away soon; not that they exist only

for a moment as has been propounded in the doctrine of momentariness by Buddhists.

Even though, sense perceptions fade away soon, they are determinate in relation to the size, shape etc., of the objects just as a momentary light of a lamp illuminates its surroundings.

Spiritual elements and their actions :

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः शुभाशुभप्रवृत्ति-
निवृत्तिहेतुश्च द्रव्याश्रितं च कर्मः यदुच्यते क्रियेति ॥३३॥

The mind, the object of the mind, intellect and soul constitute spiritual elements and qualities; they serve as factors for prompting an individual to indulge in and / or refrain from virtuous and sinful acts. Performance of an action, that is therapeutic action, depends upon the material object. [13]

The object of the mind is thinking as will be explained later. In this context, the intellect means the mental perception as distinct from the other perceptions. There are two spiritual elements viz; the soul and the mind. The rest are spiritual qualities which include visual and other sense perceptions (experienced just on psychological level ?). These spiritual elements and qualities may be helpful or harmful to the soul according to their combination. If they are combined well, they will prompt the individual to perform virtuous acts and to refrain from sinful ones. The non-utilisation, excessive utilisation or misutilisation of spiritual elements may result in prompting an individual to perform sinful acts and refrain from virtuous acts. Metaphysically speaking, a good knowledge of these spiritual elements and qualities helps in eliminating the bondage relating to the cycle of birth and death and so causes salvation; otherwise, it may

also strengthen the bondage and as such cause miseries.

In the present context, 'karman' means the action of drugs. It does not ofcourse include therapies like 'pañcakarma' nor virtuous nor sinful acts.

Correlation of Pāñcabhautika elements with five sense faculties :

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनिऽनिलो विशेषेणोपपद्यते । तत्र यद्यदात्मकमिन्द्रियं विशेषात्तदात्मकमेवार्थमनुगृह्णाति, तत्त्वभावाद्विभुत्वाच्च ॥१४॥

The sense faculties are to be inferred (rather than directly perceived). They consist of all the five *mahābhūtas*. However, the visual, auditory, olfactory, gustatory, and tactile faculties are specially dominated by *tejas*, *ākāśa*, *prthvī*, *āp* and *vāyu mahābhūtas* respectively. The sense faculties perceive only such of the objects as are dominated by the *mahābhūtas* specially constituting these respective faculties. This is so, because, the very nature of sense faculties is determined by the particular *mahābhārata* it is specially made of. Moreover the sense faculties are capable of perceiving only the object having the same qualities. They are omnipresent. [14]

The sense faculties are to be inferred rather than directly perceived. The syllogism would be as follows :-

- I. All actions are caused by an instrument;
- II. Visual and other perceptions are also actions;
- III. So visual perceptions are caused by instruments known as sense faculties.

All the sense faculties are made of all the five *mahābhūtas* which when grouped together and transformed into a definite form constitute the concomittant cause of the former. But inspite of the fact that all five *mahābhūtas* are present in all the sense faculties, each sense faculty is dominated by one *mahābhūta*. For example, the visual sense faculty is dominated by *tejas* and as such, it is known as *taijasa*. Such is the case with all the other sense faculties as well.

The sense faculties can perceive only such of the objects as have the same natural qualities. For example, visual sense faculty, dominated by *tejas* can perceive only an object which is also dominated by *tejas*.

To sum up, visual sense faculty is *taijasa* because, like a lamp, it illuminates only visual objects. So the gustatory faculty is *āpya*, as, like saliva, it perceives only a taste. Such is the case with all the other sense faculties.

Principle of Psychopathogenesis :

तदर्थतियोगायोगमिच्छायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं
यथास्वं बुद्ध्युपघाताय संपद्यते, सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं
बुद्धिमाप्यायति ॥१५॥

The sense faculties, together with the mind get vitiated by excessive utilisation, non-utilisation and wrong utilisation of the objects concerned. This causes an impediment to the respective sense perceptions. If, again, due to correct utilisation, they come to normalcy, they bring about the respective sense perceptions properly. [15]

The sense faculties get vitiated due to the excessive utilisation, non-utilisation, wrong utilisation of their respective objects. The vitiated

sense faculties, in their turn, also vitiate the mind. However, they come to normalcy if the objects are properly utilised and then the perception of various objects are properly regulated.

मनसस्तु चिन्त्यमर्थः। तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिध्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति ॥१६॥

Thinking constitutes the object of the mind. So the proper utilisation or excessive utilisation, non utilisation and wrong utilisation of mind or mental faculty is responsible for normal or abnormal mental conditions. (That is to say, if the mind or mental faculties are properly utilised, this is conducive to the maintenance of the normal mental conditions; if not, abnormal conditions prevail. [16]

The object of mind is one which mind conceives without reference to the sense faculties or even if sense faculties are involved, the mind conceives it quite independent of the sense faculties. Thinking includes even such concepts like happiness, misery etc. The mind gets vitiated by non-Thinking, excessive thinking or even thinking of frightening nature. Thus, even the mental perception gets vitiated.

Principles of preventing "Psychic disturbances" :

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रत्यतितव्यमेभिर्हेतुभिः, तद्यथा-सात्त्व्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन चेति। तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वथा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम् ॥१७॥

Normally, mind, including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly

considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one's own constitution including temperament. So one, who is desirous of his own well being should always perform noble acts with proper care. [17]

The normal condition of the sense faculties and the mind can be maintained by certain therapeutic devices. Due performance of acts includes avoidance of harmful acts as well as performance of beneficial ones. Such efforts are conducive to the prevention of abnormal conditions of sense faculties and the mind. If, on the other hand, the abnormal conditions have already been created, they can be cured by acting, in contradistinction with the place, time and one's own constitution including temperament. So the positive, health can be maintained by due performance of acts prescribed in scriptures. So the one desirous of his own well being should perform noble acts with proper care.

Practice Preventing Psychosomatic disturbances :

तद्व्यनुतिष्ठन् युगपत् संपादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति, तत्
सद्वृत्तमखिलेनोपदेक्ष्यामोऽग्रिवेश। तद्यथा-देवगोब्राह्मणगुरुवृद्धसिद्धाचार्या-
नर्चयेत्, अग्रिमुपचरेत्, ओषधीः प्रशस्ता धारयेत्, द्वौ कालावुपस्पृशेत्,
मलायनेष्वभीक्षणं पादयोश्च वैमल्यमादध्यात्, त्रिः पक्षस्य केशश्मश्रुलोमनखान्
संहारयेत्, नित्यमनुपहतवासाः सुमनाः सुगन्धिः स्यात्, साधुवेशः प्रसिद्धकेशः,
मूर्धश्चोत्रघ्राणपादतैलनित्यः धूमपः, पूर्वाभिभाषी, सुमुखः, दुर्गश्चभ्युपपत्ता, होता,
यष्टा, दाता, चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता, अतिथीनां पूजकः, पितृभ्यः
पिण्डदः, काले हितमितमधुरार्थवादी, वश्यात्मा, धर्मात्मा, हेतावीर्ष्युः, फले नेर्ष्युः,
निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः। क्षमावान्, धार्मिकः,
आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणाभुपासिता, छत्री दण्डी
मौली सोपानत्को युगमात्रद्विवचरेत्, मङ्गलाचारशीलः,

कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता,
 प्राक् श्रमाद् व्यायामवर्जी स्यात्, सर्वप्राणिषु बन्धुभूतः स्यात्, क्रुद्धानामनुनेता,
 भीतानामाश्वासयिता, दीनानामभ्युपपत्ता, सत्यसंघः, सामप्रधानः
 परपरुषवचनसहिष्णुः, अमर्षघ्नः, प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च ॥१८॥

So, one, who observes these principles simultaneously fulfils both the objectives viz; maintenance of positive health and control of sense faculties. I shall now describe all the noble acts, Oh! Agniveśa.

One should pay respect to the Gods, cows, brahmins, preceptors, elderly people, those who have accomplished spiritual perfection and teachers; one should offer oblations to the fire, one should wear good herbs; one should perform *sandhyā* (a vedic ritual to be performed during dawn and dusk) twice a day; one should clean excretory passages and feet frequently; one should have a hair cut, shave and nail cut - thrice every fortnight; one should wear good apparel; be happy, apply scent, wear good dress, comb the hair, always apply oil to the head, ears, nostrils and feet, smoke, take initiative in wishing, have a delightful face, protect people in affliction, offer oblation, perform religious ceremonies, donate, pay respect to cross roads, offer *balis* (a religious oblation), honour the guests, offer *pinḍas* (a ball or lump of rice offered to the manes at obsequial ceremonies or *śrāddhas*) to departed ancestors, speak timely beneficial, measured sweet words, be self-controlled and virtuous, envy in action but not in the result thereof, be careful and fearless, be bashful and wise, have enormous enthusiasm, be clear, forbearing, virtuous, having faith in God, devoted to teachers who have attained spiritual perfection and are advanced in modesty, intellect, learning, heredity and age; one should use

an umbrella, a stick, a turban, shoes and see only six feet forward while walking; one should always acquit himself in an auspicious way and display good manners; one should avoid places with dirty apparel, bones, thorns, impure hair, chaff, garbage, ashes, fragments of earthen vessels, and the places of bath and worship, stop exercise before exertion, be friendly to all creatures, reconcile the angry, console the frightened, be merciful to the poor, be truthful and be predominantly of compromising nature and tolerant towards unpalatable words uttered by others, be controller of intolerance, be of peaceful disposition and conquer the very roots of attachment and hatred. [18].

Shaving, haircut and nail cut are to be done thrice a fortnight. This is when the word '*pakṣa*' is interpreted as a fortnight. But according to Kṣārapāṇi, the word '*pakṣa*' may as well mean one month. In that case all this is to be done thrice a month, that is once in every ten days.

A noble person should envy or have competitive spirit in so far as actions leading to prosperity or acquisition of knowledge is concerned. But one should never envy others' lot. That is to say, one should never wish others being deprived of prosperity, knowledge etc.

The fact, that one should be fearless, applies only to unavoidable causes of fear. If it is within one's capacity to overcome some fears, one should always be cautious so as to avoid facing the resultant situation.

The act being friendly to all creatures is to be taken in an universal sense. Even though, a physician may not be permitted to treat such of the

patients as are charged with treason or are fallen otherwise, he should have inner sympathetic attitude towards them.

Practise regarding code of general ethics :

नानृतं ब्रूयात्, नान्यस्वमाददीत्, नान्यस्त्रियमभिलषेन्नान्यश्रियं न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्; नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेत्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत् नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्न दुष्टैः, न दुष्टयानान्यारोहेत्, न जानुसमं कठिनमासनमध्यासीत्, नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत, न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलोग्रवेगमवगाहेत्, न कूलच्छायामुपासीत्, नाग्युत्पातमभितश्चरेत्, नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान् विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत, न छिन्द्यात्तृणं, न लोष्टं मृदनीयात्, न विगुणमङ्गैश्चेष्टेत, ज्योतीष्यनिष्ठममेध्यमशस्तं च नाभिवीक्षेत, न हुंकुर्याच्छवं न चैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत्, नैकः शून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत्, नोत्तमैर्विरुध्येत, नावरानुपासीत्, न जिहां रोचयेत्, नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्त्रानपानाशनान्यासेवेत्, नोर्ध्वजानुश्चिरं तिष्ठेत्, न व्यालानुपसर्पेन्न दंष्ट्रिणो न विपाणिनः, पुरोवातातपावश्यायातिप्रवाताञ्जह्यात्, कलिं नारभेत्, नासुनिभृतोऽग्रिमुपासीत् नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतक्लमो नानालुतवदनो न नग्र उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, न केशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी विभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, न पूज्यमङ्गलान्यपसव्यं गच्छेत्रेतराण्यनुदक्षिणम् ॥१९॥

One should not tell a lie nor should take over others properties nor should long for others' wives or property, should not indulge in hatred or sinful activities; one should never be vicious even with the vicious; one should not disclose others' defects; one should not disclose other's secrets; one should shun the company of the unvirtuous, traitors,

lunatics, fallen persons, abortionists, mean and crooked persons.

One should not, ride dangerous conveyances, sit on a hard seat of knee height, sleep on a bed not well covered or without a pillow, small or uneven; one should not walk on the uneven slopes of the mountain, climb a tree, take bath in a river having turbulent flow; one should not trod on the shadow of kins or those born of noble families; one should not move around place of fire, laugh loudly, release wind with sound; one should not indulge in yawning, sneezing or laughter without covering his mouth, itch the nostrils, grind the teeth, sound the nails, strike the bones, scrape the earth, cut the straw, grind the clod of mud, maintain improper position of different parts of the body; one should not see the planets or an undersirable, impure or condemned object, produce 'hum' sound before a corpse; one should not transgress the shadow of a sacred tree, a flag, teacher, a respectable person or an undesirable person; during nights, one should not enter the premises of a temple, a sacred tree, public court yard, cross road, garden, cemetery and slaughter house; one should not similarly enter a solitary house or forest alone; one should not have relations with women, friends or servants of bad conduct; there should be no enmity with good men nor friendship with bad ones; one should have no choice for crooked acts; one should not indulge in ingoble or frightening acts nor one should take recourse to undue courage, sleeping, vigil, bath, drink or food in excess quantity; one should not sit for a long time with his knees up; one should not approach snakes or animals with dangerous tee and horns; one should avoid easterly, wind,

snow fall and storms; one should not provoke a quarrel; one should not come close to the fire without concentration of mind or without a wash after taking food; one should not heat his body by keeping fire below; one should not take bath unless he is free from exertion or without a gurgle or in a naked condition; one should not touch his head with the apparel worn at the time of bath or strike the tip of the hair. After taking bath one should not wear the same cloth worn before. One should not go out without touching gems, ghee, feet of respectable persons, auspicious objects and flowers; one should not pass through by keeping respectable persons or auspicious objects in left nor keeping others in right side. [19]

Telling a lie is prohibited only when this causes some harm to others. Otherwise, if one can save the life of another living being by telling a lie, this cannot be treated as a sinful act. For example, it has been prescribed in the treatment of *rājayakṣmā* or tuberculosis - c.f. *Cikitsā* 8 : 150-154 - that one should persuade the patient to take even the meat of a crow which is beneficial for his recovery. The only hindrance in this persuasion could be that the patient might not relish the very idea of taking the meat of a crow. The hindrance can be removed by telling a lie to the patient that the meat is of a partridge. Thus even though, this is a false statement, this is the only way by which the patient could be persuaded to take the food prescribed and as such this cannot be regarded as a sinful act of the physician.

Generally speaking climbing a tree is prohibited. But this prohibition does not apply to prescription relating to the climbing of a tree for

using *āmalakī* (*Emblīca officīnalis* Gaertn.) as an elixir and the like (vide - *Cikitsā* 1:3:11).

The scriptures say that if one does "hum" sound before a corpse, the 'soma' element comes out of the body.

Certain prohibitions like exercising undue courage, taking curd at night appear to be just a repetition of what has been stated in another context in this work. But in spite of that, such repetitions need not be taken as scriptural blemish in as much as they go a long way towards strengthening the view point of the author. As has been said, repetition is not to be regarded as a repetition if it is done with due regard to the contextual propriety for strengthening the view point of the author, for expanding the merits and demerits of an object, for clarification of the meaning, for extolling the qualities of an object with a view to persuading a doubtful mind towards it and for enhancing the understanding of the disciples.

Practise regarding taking diet :

नारत्रपाणिर्नास्त्रातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्वा गुरुभ्यो नातिथिभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना नाभक्ताशिष्टाशुचि क्षुधितपरिचरो न पात्रीष्व्मेध्यासु नादेशे नाकाले नाकीर्णे नादत्वाऽग्रमग्रये नाप्रोक्षितं प्रोक्षणोदकैर्न मन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्र मांसहरितकशुष्कशाकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तसर्पिर्भ्यः, न नक्तं दधि भुञ्जीत, न सक्तूनेकानश्नीयात्र निशि न भुक्त्वा न बहून्न द्विनोदकान्तरितान्, न छित्वा द्विजैर्भक्षयेत् ॥२०॥

One should not take food without wearing precious stones in hand or without taking bath or with torn apparel or without reciting *mantras* or

without offering oblations to the Gods or without making offerings to the departed ancestors, teachers, guests and dependants or without applying sacred scents or without garlands or without washing hands, feet and face or without cleaning the mouth or with face turned towards the north or with disturbed mind or surrounded by the insincere uncultured, dirty or hungry persons or in uncleaned dishes, or at improper place and time or in a place surrounded by many persons or without first offering to the fire or without sprinkling with sacred waters or without sanctifying it with sacred *mantras* or with contemptuous disposition towards food. one should not take food which is dirty or which has been served by the opponents.

Except in the case of meat, rhizomes, dry vegetables, fruits and sweets, one should not take staled food. Again, one should not consume the entire food except in the cases of curd, honey, salt and roasted grain flour and ghee. One should not take curd at night. One should not take roasted-grain-flour without mixing it up with ghee and sugar or in the night or after meals or in large quantity or twice daily or interrupted with water intake, nor one should eat by tearing with teeth.

[20]

Regarding the prohibition of taking curd in the night, the scriptures say, "Misfortune which is responsible for qurrels and which usually dwell in *kovidāra* (*Bauhinia variegata* Linn.) tree, comes to stay in *kapittha* in the day and in the curd and roasted grain flour at night."

Practice regarding natural urges :

नानृजुः क्षुयान्नाद्यान्न शयीत्, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्रसलिलसोमार्कद्विजगुरुप्रतिमुखं निष्ठीवका (वात) वचोमूत्राण्युत्सृजेत्, न पन्थानमवमूत्रयेन्न जनवति नान्काले, न जपहोमाध्ययनबलिमङ्गलक्रियासु श्लेष्मसिङ्घाणकं मुञ्चेत् ॥२१॥

One should not sneeze or eat or sleep in prone position; one should not attend to any other work while under the pressure of natural urge; one should not let out sputum, excreta or urine in front of the wind, fire, water, the moon, the sun, the *brāhmaṇas* and the teachers nor one should make water on the roadside or in a public place or at the time of taking food, nor one should let out oral or nasal excreta during the course of recitation, religious rites, studies, religious offerings and auspicious act. [21]

Practices regarding relation with ladies :

न स्त्रियमवजानीत्, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात् । न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां नान्यकामां नान्यस्त्रियं नान्ययोनिं नायोनौ न चैत्यचत्वरचतुष्पथोपवनश्मशानाघातनसलिलौषधिद्विजगुरुसुरालयेषु न सन्ध्ययोरनातिथिषु नाशुचिर्नाजग्धभेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो न श्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत् ॥२२॥

One should not insult women folk nor one should have too much reliance upon them; one should not confide secrets to them nor one should authorise them indiscriminately. One should not indulge in sexual intercourse with a woman during her menses or a woman who is suffering from a disease or is impure or is having infection, or a woman with an ugly appearance, or with bad conducts or manners, or with the one devoid of skill. One should not indulge in sexual intercourse with a woman who is not friendly or has not

passionate desire or is passionately attached to somebody else or is married to somebody else or a woman of another caste. Sexual activity in any organ other than the genital organ is prohibited. Sexual activities are also prohibited under religious trees, in a public courtyard, on a cross-road, in a garden, at cemetery, at slaughter house, in water, in medical clinics or in the houses of *brāhmaṇas* or teachers or in temples. Such activities are again to be avoided during the dawn and dusk and on inauspicious days (that is, on full moon day, *pratipat*, etc.) Nor one should indulge in such activities while impure or without having taken aphordisiacs or without intense desire or without erection or without having taken food or with excessive intake of food or in an uneven place or while under the pressure of the urge for micturition, after exertion, after physical exercise, in fasts, ahving exhaustion or in a place having no privacy. [22]

न सतो न गुरुन् परिवदेत् नाशुचिरभिचारकर्मचैत्यपूज्य-
पूजाध्ययनमभिनिर्वर्तयते ॥२३॥

One should not speak ill of noble persons and teachers nor one should perform spells, worship of sacred trees and superiors, and studies while impure. [23]

Practices regarding study

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसंप्लवे न भूमिकम्पे न
महोत्सवे नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न
सन्ध्ययोर्नामुखाद्गुरोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं
नातिद्रुतं न विलम्बितं नातिक्लीबं नात्युच्चैर्नातिनीचैः
स्वरैरध्ययनमभ्यस्येत् ॥२४॥

One should not study if there is unseasonal lightning, nor while the quarters appear as if burning, during an outbreak of fire, nor during the

earthquake, nor during important festivals, nor during the fall of meteors, nor during the solar or lunar eclipse, nor on a new moon date nor during the dawn or dusk. One should not study without being initiated by a teacher. While studying, one should not recite words incomplete in sounds nor in high voice nor in coarse voice, nor without proper accents nor without proper morphological symmetry, neither too fast, nor slowly, nor with excessive delay, nor with too high nor too low pitch. [24]

General Principles :

नातिसमयं जहात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न सन्ध्यास्वभ्य
वहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, न बालवृद्धव्यमूर्खक्लिष्टक्लीवैः सह सख्यं
कुर्यात्, न मद्यद्यूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, न
कञ्चिदवजानीयात्, नाहंमानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान्
परिवदेत्, न गवां दण्डमुद्यच्छेत्, न वृद्धान्न गुरुन् गणान्न नृपान् वाऽधिक्षिपेत्, न
चातिब्रूयात्, न बान्धवाननुरक्तकृच्छ्रद्वितीयगुह्यज्ञान् बहिष्कुर्यात् ॥२५॥

One should not deviate from generally approved principles nor one should break any code of conduct; one should not walk during the night nor in an inappropriate place. One should not indulge in taking food, studies, sexual relation or sleep during th dawn or dusk. One should not make friends, with children, the old, the greedy, the fools, persons under affliction or the eunuchs. One should not have any inclination towards wine, gambling or prostitutes. One should not expose secret parts of the body. One should not insult anybody. One should not be conceited, undextrous, unfriendly nor one should back-bite. One should not insult the *brāhmaṇas* nor one should beat the cows. One should not use harsh words towards the old persons, teachers, persons grouped

together or kings. One should not speak too much nor one should oust kins folk, persons attached, persons who had helped during the time of misery and those who know (personal or family) secrets. [25]

नाधीरो नात्युच्छ्रितसत्त्वः स्यात् नाभृतभृत्यः नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, न सर्वाभिशङ्की, न सर्वकालविचारी ॥२६॥

One should not be impatient or over-bold; one should not neglect the maintenance of servants; one should not have non-reliance on his own kins man; one should not enjoy alone; one should not have uncomfortable character, conduct, manners and diseases. One should neither rely on everybody nor suspect everybody. One should not be too meticulous at all times. [26]

Practices regarding self-control

न कार्यकालमतिपातयेत् नापरीक्षितमभिनिविशेत् नेन्द्रियवशगः स्यात् न चञ्चलं मनोऽनुभ्रामयेत् न बुद्धीन्द्रियाणामतिभारमादध्यात् न चातिदीर्घसूत्री स्यात् न क्रोधहर्षावनुविदध्यात् न शोकमनुवसेत् न सिद्धावुत्सेकं यच्छेत्ना-सिद्धौ दैन्यं, प्रकृतिमभीक्षणं स्मरेत् हेतुप्रभावनिश्चितः स्याद्धेत्वारम्भनित्यश्च, न कृत्यमित्याश्रसेत् न वीर्यं जहात् नापवादमनुस्मरेत् ॥२७॥

One should not be in the habit of postponing things nor should one indulge in any activity without proper examination. One should not be a slave to senses nor one should let loose his fickle mind. One should not inflict too much burden over the intellect or the senses. One should avoid over-dilatory practices. One should not do things in a fit of anger or rejoicing. One should not be under continued grief. One should not be conceited over achievements nor be desperate in loss. One should always remember his own nature. One should have faith in the correlation of the cause and

effect (that is, good and bad actions and their corresponding results) and should always act on it. One should not be complacent about his own action. One should not lose spirit nor one should remember his insults. [27]

Practices regarding fire worship :

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं

जुहुयादात्मानमाशीर्भिराशासानः, अग्रिमे नापगच्छेच्छरीराद्वायुमे प्राणानादधातु विष्णुमे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्विरात्मानं हृदयं शिश्न ॥२८॥

One desirous of his own well-being, should not offer oblations to the fire with cow ghee, intact rice grains, *tila* (*Sesamum indicum* Linn.), *kuśa* grass (*Demostachya bipianata* Staff.) and mustard seeds while himself in impure condition. One should touch water, reciting - *āpo hi ṣṭhā* (*Rgveda* X.9.1) with the followig invocation:-

"Let not fire get away from my body";

"May the Wind-god bring about life";

"May Lord Viṣṇu give me strength";

"May Indra give me energy";

"May the benevolent waters enter (my body)".

After cleaning his lips and feet twice, one should touch with water all the orifices of the head (viz., two nasal, one buccal, two auditory and two ocular orifices), his soul (mentally), heart (precordial region) and head. [28]

Practices regarding social relations :

ब्रह्मचर्यज्ञानदानमैत्रीकारुण्यहर्षेपिक्षाप्रशमपश्च स्यादिति ॥२९॥

One should assiduously follow the path of *brahmacarya*, knowledge, charity, friendship,

compassiion, happiness, detachment and peace.
[29]

Friendship means a compassionate behaviour towards all creatures as in one's own self. Now the question arises whether this approach is acceptable to the science of medicine at all. There are quite a few prescriptions available in the science of medicine which apparently go against the principle of compassionate attitude towards living beings. For example, Caraka himself has prescribed the fresh meat of antelope, etc. that are young and healthy while prohibiting the intake of meat of such of the animals as are dead on their own or have been killed by poisonous arrows. Will this not amount to violence ? How can thus the universal compassionate attitude be maintained ?

It may, however, be stated that so far as intake of meat is concerned, human beings are already instinctively inclined towards it. The purpose behind the relevant prescriptions of the science of medicine is not to encourage violence for non-vegarian habits but to bring to light the usefulness or otherwise of various types of meat in relation to the cure of the diseases, the patient might be suffering from. Similarly, the fact that the science of medicine has prescribed a particular type of wine for the maintenance of positive health may not be taken as an inducement by the science of medicine for unrestricted drinking. So if the text describes the intake of meat in the chapter on the treatment of consumptions (*Cikitsā* 8) or has described the values of the meat of *lāva* (common quail), *kapiñjala* (grey partridge) and *eṇa* (antelope) as the prescribed regimen for the autumn, this is only by way of describing their usefulness for the cure of diseases

or the maintenance of positive health. By no means, this can be construed as an inducement for violence. Thus, the patients or the healthy ones who follow such prescriptions might regain or maintain their health thereby, but they will not be absolved of the sinful effect of having committed the violent act. For example, in one of the vedic charms, *śyena* (falcon) is required to be offered in sacrifice. So far as charms are concerned, human beings are instinctively inclined towards them. The purpose of the vedic prescription regarding the use of *śyena* (falcon) is one of the approved means to be adopted for it, but this does not obliterate the sinful effects of the violence involved in killing the falcon.

To sum up : if one cannot survive without the intake of meat of an animal killed by an act of violence and so indulges in it, that violence cannot be treated as a sinful act. This is so because the Vedas have prescribed, "one must always protect himself by all means." Of course, when other means of survival are available and even then one follows the path of violence, just for improvement in his health that violence will certainly amount to a sinful behaviour.

In fact, the prescriptions of the science of medicine are intended for the cure of diseases or the maintenance of positive health (c.f. *Sūtra* 1:53) and they do not concern themselves much with a virtuous way of life. So, even if certain amount of violence is acceptable to the science of medicine, the violence committed will not be without its sinful effects.

तत्र श्लोकाः-

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम् ।
 इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च ॥३०॥
 स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति ।
 स समाः शतमव्याधिरायुषा न वियुज्यते ॥३१॥
 नृलोकमापूरयते यशसा साधुसंमतः ।
 धर्मार्थावेति भूतानां बन्धुतामुपगच्छति ॥३२॥
 परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते ।
 तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा ॥३३॥

Summing up the contents :-

In this chapter on "the Description of Senses Organs", five pentads, mind, four etiological factors and good conduct in entirety have been described. One who assiduously follows these prescriptions for the maintenance of positive health, devoid of all diseases, lives for hundred years and does not meet with an untimely death. He praised by the good, earns fame all over the world, attains virtue and wealth and becomes a friend of all creatures. The one with virtuous acts attains (after death) the excellent abode of good souls. So, this code of conduct should always be followed by everybody. [30-33]

Even if one leads the virtuous path of life, one can be a victim of premature death or disease due to adversity. But the prescriptions of the science of medicine relate only to human efforts and as such the results of fate are beyond the former's jurisdiction. As it will be stated, "one who carefully avoids what is avoidable is free from debts of the noble preceptors" (*Sūtra* 28:43) that is, he is immuned to the outcome of sinful acts which are

required to be avoided according to the prescribed code of conduct and he is indeed a wise person.

यच्चान्यदपि किञ्चित् स्यादनुक्तमिह पूजितम् ।

वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते ॥

Even if something is not stated here but that is prescribed elsewhere as a virtuous act, that also is always acceptable to Lord Ātreya.[35]

The science of medicine is silent about many details of the code of conduct which have been prescribed by other *śāstras*, For example, it has been stated in the *Dharmaśāstras*, "One should not all of a sudden loosen his hair nor one should report about a cow grazing in the field of somebody else. Such a course of conduct, even though not mentioned in the science of medicine is acceptable to the author of the text. They are not stated here because they do not directly come under the purview of the science of medicine and they will be too lengthy to be included here.

इत्यग्निधेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने

इन्द्रियोपक्रमणीयो नामाष्टमोऽध्यायः ॥७॥

इति स्वस्थचतुष्को द्वितीयः ॥२॥

Thus ends the eighth chapter on "The Description of Sense Organs" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

Here ends the second Quadrant on the Maintenance of Positive Health.

Appendix - II

Three-fold mental faculty (congenital) with their
Sixteen divisions

i) SĀTTVIKA

1. Brāhma - Purity, truthfulness, knowledge, self-control, memory, exposition, universal cordiality etc.
2. Ārṣa - devotion, study, intellectual excellence etc.
3. Aindra-Lordship, bravery, farsightedness etc.
4. Yāmya - observance of propriety etc.
5. Vārūna - bravery, Patience etc.
6. Kauvera - Possession of honour, wealth etc.
7. Gāndharva - music dancing etc.

ii) RĀJAS

1. Āsura - Overdaring, Cruelty, envy, Lordship, Movement in disguise, terrifying appearance, ruthlessness, indulgence in self-praise
2. Rākṣasa - intolerance, constant anger, violence at weak points, cruelty, gluttonous habit, fondness for non-vegetarian food, excessive sleep.
3. Paiśāca - gluttonous habit, fondness for women, uncleanness, abnormal diet, cowardice, terrifying disposition.
4. Sārpa - Overdaring in wrath and cowardice

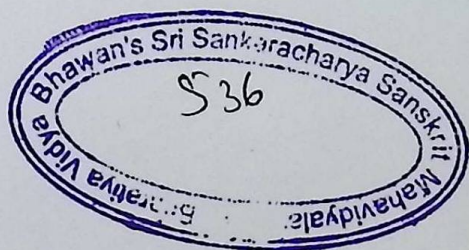
elsewhere, excessive indolence, fearful disposition.

5. Praita - excessive desire for food, excessively Painful disposition, envy, excessive greediness, inaction.
6. Śākuna - attachment with passion, excessive food and regime, unsteadiness, ruthlessness unacquisitiveness.

iii) TĀMASA

1. Pāśava - forbidding disposition (nirākariṣṇa) lack of intelligence, hateful conduct and food habit, excessive sexual indulgence and sleep.
2. Mātsya - Cowardice, lack of intelligence, greediness for food, unsteadiness, constant passionate and wrathful disposition fondness for constant movement and water.
3. Vānaspatya - indolence, indulgence in food, deficiency in all the intellectual faculties.

Cf. CS. Śār. IV. 36-40

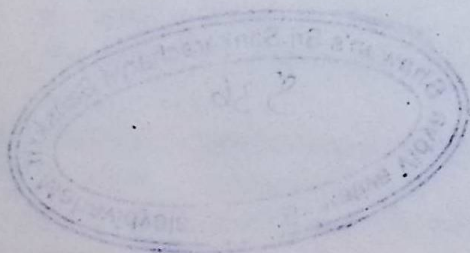


- elsewhere - excessive - indolence, fearful disposition.
5. *Trāṇa* - excessive desire for food, excessively painful disposition, envy, excessive greediness, passion.
6. *Sāksa* - attachment with passion, excessive food and desire, unsteadiness, unhesitant, unscrupulousness.

(iii) TAMASA

1. *Tāsa* - torpid disposition (inactivity), lack of intelligence, fatal conduct and death.
2. *Māsa* - cowardice, lack of intelligence, greediness for food, unsteadiness, unhesitant, passionate and wrongful disposition towards for constant movement and action.
3. *Vāsa* - indolence, indifference to food, deficiency in all the intellectual activities.

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RASHTRIYA SANSKRIT SANSTHAN

A-40, Vishal Enclave, Raja Garden,
New Delhi-110027 (INDIA)